

Elijah's *nunc Dimittis* :  
O R,  
The Authors own Funeral  
**S E R M O N S :**

In his Meditations upon 1 Kings 19. 4.  
*It is now enough : Lord take away my Soule, for I  
am no better then my Fathers.*

Where also is Treated,

*Of the Immortality of the Soule. Of the state of it, when separated  
from the Body. Of the destruction of this lower world by Fire. Of  
Local Hell, with the gradual torments thereof. Of the Heavens. Of the  
Superiour World, and the Inhabitants of them; their happiness, and glory.*

**Together with Elijah's Epitaph.**

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By Thomas Bradley, D. D. one of his late Majesties Chaplains, and  
Prebendary of York : And Preach't in the Minster there, and in  
his Rectory of Ackworth, 1669. *Ætatis sue, 74. Oxon. Exon.*

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*The second Impression, Corrected and Enlarged  
by the Author.*

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*Lord now let thy Servant depart in peace,  
that mine Eyes may see thy salvation.*

*Sic sic juvat ire sub umbras.*

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**Y O R K,** Printed by Stephen Bulkley at the  
*Cross Swords in Stonegate, 1672.*

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**T** *Thomas Bradley* Doctor in Divinity, &c. was borne in *Redding* in *Barkshire* upon *Ascension Day*, 1598. Was put to Schoole at *Okeingham* with Master *Henry Mountagne* the Elder : And from thence sent to *Oxford*, where he was entred into *Exeter Colledge* ; had to his Tutor *Mr. Nathanael Carpenter*, that famous Philosopher, which Writ the *Paradoxes* : Where having Lived some years under the Government of *Dr. Prideaux* Rector of that Colledge, and *Regius* Professor in Divinity : Some in Travaile into Forraign Parts with Embassadors : Some in the Court, where he was Chaplain to King *Charles* the first : Some in *York*, where he was Præbend : And some in *Ackworth*, where he was Rector, there at last ended his Pilgrimage :

*His Almshouse Built in Ackworth shews his goodnes to the Poor,*  
*His Learned Works, and Pious Books, in Print will sell you more.*

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## Elijah's *Nunc Dimittis*.

O R,

### The Authors own Funerall Sermons.

In his Meditations, upon the *1 Kings 19. 4.*

*It is now enough, Lord take away my Soul, for I am no better then my Fathers.*

**T**Hese Words are the Complaint, or the Petition, or the Suite, the Wish, or Request, (call it which you will) of the Prophet *Elijah*, now weary of his Life, and desiring he might dye: The causes and occasion of it, you may reade in the Context, and in the Chapter immediately precedent, where ye have the whole Narrative of the business; the sum of all, you find in the 14th. verse of this Chapter: *I have been very zealous for the Lord God of Hosts, because the Children of Israel have forsaken thy Covenant, cast down thine Altars, and slain thy Prophets with the sword, and I only am left, and they seek my life to take it away. That wicked woman Jezabel,*

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(in



(in revenge of her Chaplains, *the Priests of Baal*, which he had lately so clearly, and so powerfully convinc't and silenc't, and proved to be false Prophets) had sworn his death, Warrants are seal'd, and Pursuivants sent out to take him : Upon this, the Prophet flies for his life as far as to *Beersheba*, the utmost border of all *Israel* on the South, as *Dan* was on the North ; yet not thinking himself secure there neither, though at so great a distance, he takes a farther flight, *A dayes Journey into the Wilderuess*, supposing haply he might finde more kindnes there among *the wild beasts*, then amongst men in *Samaria*, more savage then they : But here he meets with another enemy, as dangerous as any of the rest, *Hunger and Thirst*, in danger to pine and perish through famine, his fear and hast, not allowing him either time or means to furnish himself with *Viaticum* for such a Voyage, nor the barren wildernes affording him supplies of sustenance in such a want. The Prophet now compast about with so many deaths and dangers, and not knowing which way to turn himself, hungry & thirsty, faint and weary, lyes him down under a *Juniper Tree*, w shing, *That might be the end of his Pilgrimage, and with his Pilgrimage, of his life too*. Here in this Wilderuess he makes his Will : Wherein, first,

first, He bequeaths his soul to God that gave it ; *Lord take away my soul*, his body to the Earth, from whence 'twas taken, wishing, That spot of ground upon which he lay, might be his Grave ; The *Juniper Tree* over him, his Monument, with no other Inscription upon it, but onely this, instead of an Epitaph, *I am no better then my Fathers. It is now enough, Lord take away my soul, for I am no better then my Fathers.*

In the Division of the Text, I shall not use any curiosity at all, the words neither require, nor admit it. For the summe of them, you may call them if you please, in old *Simeon* Language, *The Prophet Elijah's nunc Dimittis* : Or in *St. Pauls*, His *Cupio dissolvi*. In it these Parcels.

First, The *Dimittis* it self, in these words, *Lord take away my Soul.*

Secondly, Two Reasons perswading him to make this his Suite at this time : The one prefixt. and set before the *Dimittis*, in these words, *Nunc satis est, It is now enough.* The other annext, and following after it. in these words, *Nam non sum melior majoribus meis, For I am no better then my Fathers.*

In all reason, we must begin first with the former Reason, both because it stands first in the Text ; and because it stands in our way to the

*Nunc Dimittis*; and because it is a motive ushering it in, therefore of it first, of *Nunc satis est*, before of *Nunc Dimittis*: *It is now enough*.

And *Elijah's satis est* may be reasonably grounded upon these four Considerations; or in four respects might he well say, *It is now enough*.

- 1. In respect of what he had seen.
- 2. In respect of what he had suffered.
- 3. In respect of what he had done.
- 4. In respect of the years he had lived.

In all these respects, the Prophet might reasonably say, *Nunc satis est*, *It is now enough*: As if he should say, *Lord I have seen enough to make me weary of this World: And I have suffered enough to make me weary of my Life: And I have done enough in the faithfull discharge of my duty in the Office of a Prophet, whereunto I was called: And I have lived long enough, even to desire to live no longer in this wretched World: Therefore now Lord, I beseech thee dismiss me, Lord take away my soul*. So here are four *enoughs*, and they are all grounded in the 14. verse of this Chapter, and in this Text. For first, He complains there, *The Children of Israel have forsaken thy Covenant, broke down thine Altars, and slaine thy Prophets with the Sword: There's his Satis Vidi, I have seen enough*.

Secondly,



Secondly, He complains, *That he onely is left, and they seek his Life to take it away* : There's his *Satis Tuli*, *I have suffered enough*.

Thirdly, *I have been Zealous for the Lord God of Hosts* : There's his *Satis Feci*, *I have done enough*.

Fourthly, Those three things before mentioned, which he had *Seen*, which he had *Suffered*, and which he had *Done*, were not the work of a short time, they were the work of many years; he was now grown old under his sufferings, and doing his Duty, and so willing to follow the Generation of his Fathers, *For I am no better then my Fathers* : There's his *Satis Vixi*. And in all these respects he concludes, *It is now enough*, and begs for a dismissal, *Lord take away my Soule*.

To all these *enoughs*, we shall speak something briefly, with the inferences from them : And first of his *Satis Vidi*, *I have seen enough* : That is, (as himself Interprets himself, *ver. 14.*) of the wickedness, irreligion, profaneness, and Idolatry of the times and places that he lived in, to make him weary of the world, and of his life : And that is the first ground of this his request to Almighty God, to take away his Soule.

The Inference from hence is this :

That to live in evill Times and Places where *iniquity* *Mab. 24. 12.*

iniquity doth abound, is to pious Souls, and to such as fear God, matter of great grief and sorrow of heart, even enough to make them weary, not onely of those times and places, but even of their Lives too. St. Peter tells us of *Lot dwelling in Sodom, That his righteous Soul was vext from day to day with their unlawfull doings*, 2 Pet. 2. 7, 8. The holy Prophet *David* complains in this case, and bewails his *hard condition* in this respect, even in passionate expressions, *Woe is me that I am constrained to dwell in Mesech, and to have my habitation among the Tents of Kedar*. And the Prophet *Habakkuk*, as passionately as he, in the same case, *Hab. 1. 2, 3, 4. O Lord, how long shall I cry, and thou wilt not hear! yea, even cry out of violence, and thou wilt not help? Why dost thou shew me iniquity, and cause me to behold sorrow? for the Law is dissolved, and judgement doth not goe forth: the wicked doth compass about the righteous: therefore unjust judgement doth proceed*. Thus we see how righteous souls are affected in these cases, and afflicted with grief and sorrow under the sence of the wickednesses, and abominations that are committed under the Sunne, in the times and places where they live. *Reasons.*

1. Because hereby God is dishonoured, whose glory is dear unto them.

2. The

2. The Church is scandalized, holy Religion reproached, the Gospel of Jesus Christ aspersed, and the way of God evill spoken of, especially if these things be done, and suffered in a Christian Church or Common-wealth.

3. It gives so great offence to many weak ones, that it causes them to with-draw themselves from the society of the faithfull, to abhor the Sacrifices of the Lord, to despise the standing Ordinances of the Church, and for those evils which they see; to forsake that which is good, to throw up all, and to make separation.

4. Hereby they destroy their own Souls, of which, others fearing God, are more sensible then they themselves: Christ beholding *Jerusalem*, and fore-seeing the calamity that hung over it, *Wept for it*; they did not so for themselves, *Luk. 19<sup>41</sup>. 42.*

5. They provoke wrath, and draw down judgements upon the place where they live, both upon themselves, and others, for their sakes: *For these things sakes comes the wrath of God upon the Children of disobedience, Ephes. 5. 6,*

Upon these Considerations, pious souls, men fearing God, are sensible of the sins of others, as well as of their own; and of the iniquity of the times and places where they live, and they are un-  
to



to them matter of great sorrow and grief of heart. *I beheld the transgressors, and was grieved*, Psal. 119. 158. *Uses.*

Gen. 13.  
10. 11.

1. It should teach men wisdom, where they can, and as farr as they can, to use prudence in the choyce of the places of their habitation, and to make this one of their respects among all other, That they may seat themselves in such a place where the fear of God is amongst them. *Lot* made but an ill choyce (though he lighted on the fat of the Land) when he chose the plain of *Sodom* to pitch his Tent in: *Abraham* might well be afraid to sojourn in *Gerar*, when he perceived, *The fear of God was not in that place*, Gen. 20. 11. When we match our Sons, or Daughters, we enquire diligently, what Portion, what Parentage; we enquire after the fatness of the Land, fruitfulness of the Soyle, convenience of situation, and the like, and all this with good discretion too; but among all the rest, we should not leave out this, as a maine consideration, whether we dispose of them to such a place, where the fear of God is among the People, the Inhabitants there, whether they live under a good Ministry, a good Magistracy, a good Government, where wickedness and vice is punished, where Religion and godliness is set up, counte-

countenanc't, and encouraged, whether the fear of God be in the place? a very considerable blessing, and a great part of their happiness.

2. Try your zeale and love to God and his truth, to holy Religion, and the Gospel by this Touchstone, by your hatred of sin, as well in others, as in your selves, and by your grief and sorrow of heart, when you see it reign and abound in the Land, and in the Times and Places where you live. Beloved, we live in evill Times, and in Places bad enough, where you have occasion enough given you to exercise your zeal, and to shew your love, and grief, and anger; if you have any in this case, you may see as our Prophet did, *The Law forsaken, the Covenant broken, the Worship of God neglected, the Ordinances despised, the Sabbath prophan'd, the Sacraments slighted, &c.* If we can see these things, and not be sensible of them, and sorry for them, at least, where we cannot help them, surely our zeal is cold, and our love is but small: *Set a mark* (saith the Lord) *upon the foreheads of all those that mourn for the abominations that are done in the City,* Ezek. 9.

4. 'Tis an Argument of a gracious heart, to take to heart the iniquities of the times, to sigh and mourn for them, to be displeased with them, and troubled at them.

C

3. Here's

3. Here's an object and opportunity for such as are in place and power, to exercise their authority in suppressing sin, in punishing the wickedness of the times and places where they live, in stopping the course and current of iniquity prevailing: If Magistrates, they must be cloathed with zeal as with a cloak; they must put on Justice as a Robe, and Judgement as a Crown or Diadem; they must be girt about with the Sword of vengeance, and let proud and insolent offenders know, they doe not bear that Sword in vain: If Ministers, they must cry aloud, and not spare, and never leave crying out against the prevailing and raigning sins of the times and places where they live, till they have cryed them down, and take heed they do not by their silence and connivance, make themselves partakers of other mens sins: Parents of Children, Masters of families, they are in those *lesser societies* which they are set to Govern; both Kings, Priests, and Prophets, all which Offices they must execute in the Government of their little Commonwealth, every one in the severall Sphere wherein he moves, and Calling wherein he is set, according to his place and power, is to endeavour the suppressing of sin, the punishment of wickedness, and the maintenance and encouragement of true Religion and vertue.

4. Here's



4. Here's occasion and opportunity (in such evill times as here we speak of) for the Saints and servants of the most high, the favourites of heaven to stand up, and to shew themselves, to make intercession for the People, and Places where they are, for the diverting of those Judgements which these sins call for, to use the Interest which they have in God, to intreat for the rest, that God would spare them; *To stand in the gap (as Moses did) Psa. 106. 23. to make Atonement for the people, and places where they are; As Aaron did, to divert, stay, suspend, or remove judgement denounc't against them, when wrath is gone forth, and the Plague begun: And happy those Places, which have such as these are in them, though but a few favourites of Heaven, to make in to God, to use their interest in him, to intreat for the rest; great things hath God done at their request, in the behalf of others; and even those that despise them, are more beholden to them, then they are aware of.*

5. In such evill times and places as we speak of, we are to be admonished to walk warily, for fear of Infection, for fear of seduction, least we come to be corrupted and infected by them; and so, while we complain the times are evill, we ourselves make them worse: So St. Paul argues, Ephes.

5. 15. <sup>16.</sup> *Walk circumspectly, because the days are evil: By no means to have any fellowship with the unfruitfull works of darkness, but rather reprove them, (Ephes. 5. 11.) to shew our dislike of them, by avoyding them, to reprove them by a sober, righteous, and godly conversation, the most reall reproof to the lewd and loose carriage and behaviour of wicked men, that can be; by this opposition, the holy conversation of godly men becoms more illustrious: Thus doth their light come to shine before Men, so that they seeing their good works, are moved to glorifie the Father which is in Heaven:*

*Mat. 5. 16.* *Eph. 5. 8.* *Phil. 2. 15.* This is to walk as Children of the light, and to shine as lights in the midst of a froward and a dark Generation, which will be the great conviction and condemnation of those wicked men they live amongst, and their own high prayse and great reward another day: This was the high prayse of Noah, Gen. 6. 9. *Noah was a just Man in his Generation: Why, what Generation was that? it was an evill Generation; When all Flesh had corrupted their wayes before the Lord, Noah still kept his integrity, He was a just Man in his Generation. For Abraham in Caldea, Lot in Sodom, Job in Uz, Noah in his Generation to hold fast his integrity, was their high prayse.*

And

And so we have done with *Elijah's* first Satirest, the first of his enoughts, In respect of the evill he had seen.

We come now to consider of the second, which respects the evill that he had suffered, *Satin Tuli*, I have suffered enough: And this ariseth out of those words in the latter end of the 14. ver. They have Slain thy Prophets with the edge of the Sword, and I onely am left, and they seek my Life to take it away: By this, you may gather in what condition he was in respect of sufferings, by Persecution, Banishment, Hunger, and Thirst, and variety of dangers, threatning even Death it self.

The inference from hence is this.

That it is no news to see the best of Saints to suffer the worst things that the world can do unto them: To see *Joseph* in the Prison, *Job* upon the dunghill, *Jeremy* in the dungeon, *Jonah* in the Whales belly, *Isay* under the Saw, *Paul* under the Axe, *Stephen* under a storme of Stones, and all this under the hands of wicked men: And more then this, When such wicked and ungodly men live at ease, and in peace, prosper, and flourish, Come in no misfortune like other men; neither are they plagued like other men, as the Prophet *David* observes, *Psal.* 73. 5. These things may seem strange to

*Gen.* 39. 24

*Job.* 2. 8.

*Jer.* 38. 6.

*Jon.* 1. 17.

*Act.* 7. 59.



to humane apprehension, and doe; but they are no news to those that are well read in the wayes of Providence; nor strange neither, when wisely weighed, and rightly considered. And to help you in those Considerations, I commend you to two of *Dauids* Psalmes, the 37. and 73. both spent wholly upon this subject, to take away the scandall of the Cross: In both which, he first raysets the Objections, and then brings in full answers to them, for the clearing of Gods Justice in this cross dispensation of Providence, and for the satisfying of himself and others in this matter: I shall therefore wave what the Prophet hath there delivered, and onely shew you very briefly some Reasons why, and how it comes so to pass, and what profitable Use we may make of this Meditation, and so pass on to the next.

### Reasons.

If you ask me then, How it comes to pass, that the best men should suffer the worst things here in this world? I Answer.

1. This proceeds from the malice of Satan, ever contriving mischief against the Church, even to the utter ruine of it, if it were possible, *That* the gates of hell should prevail against it: There is an

an enmity between the Woman and the Serpent, which will never be reconciled.

2. From the hatred that wicked men (well-nigh as bad as himself) bear against it; his very Instruments and Agents are ready to execute his will upon it: The enmity is not onely between the Woman and the Serpent, but between their Seed also: Wicked men are the very Seed of the Serpent, and doe as naturally maligne and hate the Church, and Children of God, as the Serpent doth a man. *Gen. 3.15.*

3. From their own folly, which by sinne lay themselves open to their malice: *Balaam* knew he could have no power over the *Israelites* to hurt them, except he could devise some way how to draw them to sin against God. But when he had contriv'd a way to make them commit *Fornication with the Daughters of Moab*, he knew he had his purpose on them in exposing them to wrath and judgement, *Numb. 25.*

4. This comes to pass by the just and wise Providence of God, not onely permitting, but ordering it so, for holy ends, and good purposes.

1. For tryall of their Faith, that they may come out of them as Gold refined. *1 Pet. 1.7.*

2. For exercise of their Graces, *Ut probentur, appro-*

*apprehensur, improbenur*; that they may be proved, approved, improved.

3. For purging out and mortifying of their corruptions, erucifying of their lusts, and inordinate affections.

4. For holding of them close to Duty, as of Repentance, Prayer, and a constant dependance upon God.

5. For the weyning of them from this present evill world, that they might seek and affect better things in a better world, *And mind the things that are above*, Colof. 3. 1.

6. That they may have nothing to suffer hereafter, *They are chastised in the world, that they may not be condemned with the world*, 1 Cor. 11. 32.

*Use.*

1. Are these the ends why God suffereth his Saints to suffer? Then welcome sufferings by the grace of God; welcome afflictions by the will of God, they shall be a benefit unto us, a greater advantage then the Ease, Peace, and Prosperity of wicked men can be unto them; nay, then these could have been unto our selves, if we had had them: *Ease slayeth the foolish, and the profferity of fools destroyeth them*, Prov. 1. 32. Standing Pooles gather mud and dirt, when running Streams keep pure



pure and clear: Wind and Thunder purge the Ayre, and the Fire doth not consume, but refine the Gold that is cast into it: And such are the sufferings of the Saints and servants of God to those that are exercised under them.

2. Think not strange of those fiery tryalls, and that the best men are so often under them, it were strange if it were not so; *Christiannus Crucianus*, the Cross is the Christians badge, the Cognisance of a Disciple, our Lord himself the Captain of our salvation, was made perfect through sufferings; he carried the Cross upon his own shoulders up Mount *Calvary*, upon which himself was Crucified: and we may not think much that come after him, with *Symon the Cyrenian*, to carry one end of it: Shew me the man of any standing in the profession of Christianity, that hath been constantly free from sufferings; and I will say, *He is either a Miracle, or a Monster in Religion.*

3. Think not the worse neither of your selves, nor others in this case: Crosses are not Curses, nor the greatest sufferers (therefore) the greatest sinners: The sufferings of the Saints are so farr from being Arguments of Gods displeasure towards them; that clean contrary, they are rather evidences of his love and favour: So *St. Paul* Ar-

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gues,

*Lib. 1. 4. 12.*

*Job. 2. 10.*

*Joh. 19. 17.*

*Mat. 27. 32.*

gues, *Hab. 1.2.6.* Whom he loveth he chasteneth, and scourgeth every Sonne whom he receiveth. St. Jerome never feared his estate worse, then when for three years together he lived in peace, and was free from all trouble and adversity. If thou faint in the time of adversity, thy strength is small. Remember, all promises of blessings and good things made to Gods Children, are made with exception of the Cross, against which, even grace and goodness, piety and obedience, holiness it self is no protection: Sanctity and suffering may stand together. They were holy ones of whom God spake, *Psal. 89. 32. 33.* Their iniquity will I visit with the rod, and their sins with scourges: but my loving kindness will I never take from them, nor suffer my truth to faile.

4. Beware of murmuring, by no means suffer your hearts to break out in any evill thoughts against God and his Providence, even in his most severe proceedings against you, as if he dealt too hardly with you, this were to charge God foolishly; *Job. 1. ult.* But let him be ever justified in his sayings, and *Psa. 51. 4. ly.* doings, and clear when he is judged; and to silence all clamour, murmurings, and mutinous thoughts. In this case, take with you these two considerations. First, See sin in all, let the means by which you

you suffer be what it will, and the Instruments of it what they can, doe but look well into it, and you shall find, Sinne lyes at the bottome: David saw this, *Psal. 25. 18. Look upon my adversity and my trouble, and forgive me all my sins.* Jeremy saw it in his *Lamentations, cap. 3. 39. Why doth living man complain, man suffering for his sinnes?* as if he should say, There is no reason for it, let him consider well of it, and he shall find, his Sinnes are greater then his sufferings, his sufferings less then his deservings. Secondly, See God in all, though sin be the cause of all; 'tis God that is the Judge of all: *Is there any evill in the City, and the Lord hath not done it?* And if it be the Lord, let him doe what he will; he neither can, nor will doe unjustly? When Moses told Aaron in a grievous affliction that befell him, *Levit. 10. That it was from the Lord:* The Text says, *Aaron held his peace, ver. 3.* he had no more to say, *If it be the Lords doing, let him doe what is good in his eyes; his will be done* as well upon us, as by us; and as well in taking away, as giving: Ever say with holy Job in the like case, *Blessed be the Name of the Lord, Job 1. 21.*

5. In the sufferings of the Saints and servants of God here in this world, let wicked and ungodly men reade their own doom, and certainly con-



Mat. 11.  
21. 22. 23.

1 Pet. 4. 18.

Isa. 28.  
13.

Jer. 6. 14.

Luk. 12.  
19.

Dan. 5. 3.  
23. 27.

Luk. 12.  
20.

clude, That they have a heavy reckoning to make to God in the day of account, that great is the wrath of the Almighty against them, and fearfull the Judgements that doe await them: Behold (saith the Lord) I visit the City upon which my name is called, and doe you think to escape? you shall not escape. And if the righteous be scarcely saved, where shall the ungodly, and the Sinner appear? Surely, if he doe so severely scourge his own Children with Scourges, he will torment them with Scorpions. Solomon observed in his time, Eccles. 8. 11. That because Judgement was not speedily executed upon evill doers; therefore the hearts of the sonnes of men were wholly set upon wickedness. But there is no reason for it, if they knew all: alas! they see not that their day is comming, they may make a Covenant with the Grave, and with Hell be at agreement; but that Covenant will not stand: They may cry, Peace, peace unto themselves, where there is no peace, and so sleep a while in their security, but their damnation sleepeth not: they may sing Requiems to their souls, Ede, bibe, lude, Eat, drink, and be merry; but they see not the hand-writing on the Wall, Mene, Mene, &c. Thou art weighed in the balance, and are found too light: they heare not the dreadfull noyse, *Stulti hac nocte*, This night shall they fetch

fetch away thy foul. With what derision doth the wisdom of God speak to such, Eccles. 11. 9. Rejoyce, O young Man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the sight of thine eyes, and the wayes of thine heart: but remember, that for all these things God will bring thee into judgement. But the Lord speaks terror to them by his royall Prophet David, Psal. 50. 21. Thus, and thus hast thou done, and I held my tongue, and thou thoughtest me such a one as thy self: but I will reprove thee, and set thy Sinne in order before thee. Beloved, take this for a most certain Observation, 'Tis the most dangerous state in the world, for a man to goe on in sin, and prosper; to live in sin, and to live at ease, free from adversity and affliction: Ephraim is given unto Idols: let him alone, saith the Lord by the Prophet Hosea, cap. 4. 17. *Nolo istam misericordiam*, (saith St. Jerome) Lord let me have none of that mercy, to be let alone in my Sin: Seinde, ure, *seca ut in Aeternum parcas*: Let me suffer any thing in this life that thou shalt please to lay upon me, that I may be spared in the life to come, and have nothing to suffer in the other world. Let all secure sinners know, There is a Pit digging up for them, a very significant expression of the Prophet, Psal. 94. 13. *Untill the Pit*

*Pit be digged for the ungodly:* Now the longer the Pit is in digging, the deeper it will be; and the deeper it is, the greater will be the fall into it, and the more impossible the recovery out of it; and so deep it may be, that it may let the sinner down into Hell it self. I conclude this Point with that Advertisement of St. Paul, which he gives to all such secure sinners, Rom. 2. 4. *Know ye not that the patience and long suffering of God should leade to Repentance? But thou out of thine hardness, and heart that cannot repent, treasurest up unto thy self wrath against the day of wrath, and the declaration of the righteous judgement of God. And what a miserable thing is this, for a man to treasure up unto himself wrath against the day of wrath, and all his days to be carrying fuell to that fire, in which himself is eternally to burn?*

*ob* Lastly, From this truth, let all men certainly conclude a Judgement to come; for he that is the Judge of all the world hath said it, *That he will render to every Man according to his works*, Rom. 2. 6. But we see, that is not done in this life: In this life here are cross dispensations of Providence, by which it falls out oft times clean contrary. Solomon observed this in his time, Eccles. 8. 14. *That there be righteous Men to whom it cometh*



according to the working of the wicked : and there be  
 wicked Men to whom it cometh according to the work  
 of the righteous. The royall Prophet David before  
 him observed the same, Psal. 73. and complaineth  
 of it, That the wicked flourish, when the righteous 5.7.  
 perish ; they live at ease, and have all things that their  
 hearts can wish. When the righteous are under the  
 Cross, and under the Rod, chastised every Morn-  
 ing, and visited every moment, *Hic pietatis honos ?*  
 Is this the reward of Piety ? Is this to render to  
 every man according to his works ? surely no : and  
 if things should rest thus, then well might Saint  
 Paul complain, That of all Men, the Saints and ser-  
 vants of God were most miserable : If in this life onely 1 Cor. 13.  
 we have hope, then are we of all Men most miserable : 19.  
 But say not so, and think not so ; but possess your Iud. 26.  
 souls with patience for a time, and mark the end, 19.  
 and you shall find, it is not so. Remember that  
 of St. Paul, Acts 17. 31. That God hath appointed a  
 day wherein to Judge the world in righteousness, by  
 his Sonne Jesus Christ, when he will make all these  
 cross reckonings right and streight, wherein he 2 Thos.  
 will render tribulation to them that have trou- 1. 6. 7.  
 bled his, and to those that have been troubled,  
 rest with him ; when he will say to all those secure  
 and sensuall sinners, (as to the rich Epicure in the  
 Gospel)

*Luk. 16. Gospel*) *Sonnes*, remember you in your life time received pleasure, and these my servants received pain: now they are comforted, and you are tormented: that's the day wherein this Word shall be made good, That

*Rom. 2.* he will render to every Man according to his works, therefore called, *The day of refreshing*, *Acts 3. 19.* *The day of restitution*: *The day of the declaration of the righteous judgement of God*, *Rom. 2. 5.* Gods Judgements are alwayes righteous, but they are not alwayes declared to be so: but then they shall be declared to be so in the sight of all the world, men, and Angels, and they shall all confesse and say, as in the Psalme, *Verely there is a reward for the righteous*: doubtles there is a God that judgeth the earth.

*Psa. 58. ult.*

And so we have done with the Prophets, second *Satis est*, the second of his *enoughs*, spoken in reference to what he had suffered, *Satis Tuli*, I have suffered enough. We now pass to the third, spoken in reference to what he had done.

3. *Satis Feci*, I have done enough: And this ariseth out of the first words of the 14. verse, I have been very jealous, or zealous, for the Lord God of Hosts: This word is very significant and comprehensive, it contains in it much; as the faithfull discharge of his Duty in the Office of a Prophet

Prophet whereunto he was called, his care to maintain the true Religion and Worship of God, his courage in reprovng the sinns of the ten Tribes, even in the greatest, *Abab* himself not excepted; his zeal in convincing and silencing the Priests of *Baal* in those perillous times, when they had the protection and countenance of Authority on their sides, and much more: And that he did not these things coldly, negligently, perfunctorily; but with all earnestness and fervency, (as the word imports) for it comes from *zeal*, to hisse, as Iron doth, when being red hot it is dipt in Water, such was his activity in the performance of these his duties, and fervency of affection: *Quicquid egit, valide egit*, as the *Italians* are said to doe: The zeal of Gods House did even consume him, as another Prophet speaks; he did these duties with zeal as hot as fire: Neither in this testimony did he arrogate to himself any thing at all more then due, nor commend himself above his measure, the Story of his Life and Actions evidently declares the truth of what he here asserts, That he had been very zealous for the Lord God of Hosts, in doing his Will, in seeking his Glory, and in upholding and maintaining his true Worship against all opposers, &c.



The Inferences from hence are these three.

The first, Those that are for God, must doe the will of God.

The second, It is not enough to doe it, *Opere operato*; but they must do it as it should be done, in due manner, with due affections, and they must doe it home, or els it will never reach to *Elijah's satis est, It is enough.*

The third, It shall be their greatest comfort in the evill day, that they have done so: the illation of these is clear out of *Elijah's Satis est* in the Text, compar'd with the first words of the 14. v.

First, Those that are for God, must do the will of God in that Place, Calling, and Condition of Life wherein God hath set them: They must do his will, whether it be Prophet, or Apostle, or a common Christian, Magistrate, or Minister, or common Beleever, every one must in his Place, do the will of God: It is our dayly Prayer, *That his will may be done in Earth, as it is in Heaven*: And in this Prayer, Is it fit that we should over-look our selves? No, as it is our dayly Prayer, so it should be our dayly practise to doe his will: Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. Not the hearers, but the

Mat. 7.

21.

Rom. 2.

13.

the doers of the Law shall be justified: If you know *Joh. 13.*  
 these things, blessed are you if you doe them. Christianity calls for Action; it is not Logically, but  
 Morally; not speculative, but practice: it consists  
 not in saying, nor in knowing, nor in professing,  
 but in working; there must be a *Feci* in it. *Regnum*  
*Dei non datur otiosis*, (as St. Bernard speaks) The  
 Kingdom of God is not given to idle professors,  
 and pretenders: The Calling of a Christian is a  
 laborious Calling, a Building, a Husbandry, a  
 Warfare, all these call to work, there is something  
 to be done whereby we may bring glory to God,  
 good to men, and comfort to our own souls: The  
 very Heathen were sensible of this, That they  
 were bound to do some good in the Generation  
 wherein they lived; and they that did not so,  
 they were reproach't, as *Inutile pondus terræ*, An  
 unprofitable burden to the Earth. *Fruges con-*  
*sumere nati*: as if they were born onely to de-  
 voure the good things of the Earth. He was an  
 honest Moralist that spake it, *Mortem non timeo,*  
*quia ita vixi, ut frustra me natum non existimem*: I  
 am not afraid to dye, because I have so lived, as  
 that no man may think that I was born in vain:  
 a testimony that may shame many Christians, that  
 so live and dye, as if they were born in vain, un-

profitable burdens to the Earth : Terrible is the doom of the unprofitable servant in the Gospel, *Take the unprofitable servant, bind him hand and foot, and cast him into utter darkness* : He doth not charge him as being an hurtfull servant, but as an unprofitable servant ; not with wasting his *Talent*, but with not improving it. Beloved, God looks we should be profitable servants, that we should bring glory to his name, honour to the Gospel, and that we should do good in our Generation, that the world should be the better for our coming into it, not the worse : Can any man imagine, or can it stand with reason to think, That the most holy God, and wise Creator of all things, should Create such a Creature as Man is for nought, and not look for service from him, and glory out of him ? Why, there is no Creature that he hath made, though never so mean and despicable, but he looks for glory by it, and service out of it, in it's kind ; *Natura nihil facit frustra*, The God of Nature hath made nothing in vain : And shall Man, the most excellent piece of the Creation (next unto the Angels) be unserviceable, and bring in nothing to the glory of the Creator ? Man, endued with such rare gifts and abilities to doe good withall, both to himself and others :

Did



Did the Creator endue him with such rare excellencies above the rest of the Creatures, such as Understanding, Will, Memory, Affections, Reason, Judgement, Knowledge, Conscience, for nought? No surely, To whom much is given, of him much will be required: Great Receipts will make men liable to great Accounts: A time will come when they shall give an account both of their Time, and of their Talents, how they have used and improved them, what good they have done with them. Beloved, That man shall never dye comfortably, which hath not in his life time, in some sort, answered the end of his Creation: The end of his Creation is, to glorifie God, to do good to men in his Generation, and to further the salvation of his own soul: *Blessed is that servant whom when his Master cometh, he shall find so doing.* *Luk. 12. 48.*

*Uses.*

1. It reproves all carnall, careless, and secure Christians, if I may call them such, and not rather Epicures, or Atheists, that make no Conscience at all of doing good; sure they think salvation will come of courie, and God will drop down happiness into their laps, while they sit still, and never look after it. What shall we eat, or what shall we drink, or wherewithall shall we be cloathed; are the

*Mat. 6. 31.*

the things that take up their care and thoughts?  
 But the *Unum necessarium*, that one thing that is  
 necessary, wholly layd aside: Surely a great part  
 of the world are very Atheists, they either think  
 there's no heaven at all, or they are much mistaken  
 in the way to it, and the means of attaining it:  
 We must work, walk, run, fight the good fight  
 of Faith; Strive to enter in at the streight gate,  
 through many tribulations, many sufferings, ma-  
 ny combatings; there are Corruptions to be mor-  
 tified, Lusts to be crucified, Temptations to be re-  
 sisted, Afflictions to be suffered, Spirituall wicked-  
 nesses to be wraisted withall: *Qui cupit optatam*  
*cursu contingere metam, multa tulit fuitq. pius sudavit*  
*& alfit*: Christianity is no idle Calling, it will  
 take up the whole man, and the whole time, it  
 will keep us doing in the practise of all Christian  
 duties, and the exercise of all Christian graces.

2. This reproveth the *Scepticks*, and *Gnosticks*  
 of these times, whose Religion lyes all in their  
 Brain, and in their Tongue, the Practique part  
 of Christianity they lay by, and place it all in  
 Theory and Speculation, they have found out a  
 neerer way to heaven then ever our Fathers knew,  
 an easier, and a cheaper, they can talk themselves  
 thither, and dispute themselves thither, and all  
 this

Enigmae huiusmodi  
this while sit still, and neither work, nor walk for  
it at all ; the good works which Christianity calls  
for, they pay with good words ; their devotion is  
turn'd into disputing, their faith into faction, and  
their charity into contention ; the mayne of Re-  
ligion they place in hearing of Sermons. *Pliny*  
writes of a certain Serpent, *Aure concepit, Ore*  
*parit*, That it conceives in the Eare, and brings  
forth at the Mouth ; as fit an Embleme for such  
professors as can be : They conceive by the Eare,  
in an insatiable desire of Hearing ; and bring forth  
at the Mouth, by endless disputing, and discour-  
sing. But as to the Hand by working, or the Foot  
by walking, their Religion teacheth not, without  
which, all the rest is but vain, as *St. James* tells us. *Gha. 1.*  
Therefore, *Set me as a seale upon thine heart, and as* 22. 26.  
*a bracelet upon thine arme*, saith the Church to  
Christ, *Cant. 8. 6.* Upon which, *St. Bernard* thus  
Glosseth, *In corde sunt cogitationes, in brachiis sunt*  
*operationes, ergo super cor, & super brachium* : The  
heart is the seat of affections, the arme the In-  
strument of actions : Set me therefore as a seale  
upon thy heart, and as a bracelet upon thine arme,  
that with the one I may ever affect, and with the  
other effect the things that please thee. Beloved,  
Not onely the Law, but the Gospel, every where  
calls



calls for good works at our hands : *Be zealous of good works*, Titus 2. 14. *Fruitfull in good works*, Col. 1. 10. *And let ours also learn to shew forth good works* : What though they be not *Causa Regnandi*, The cause why we shall reign ? yet they are, *Via Regni*, The way to the Kingdom, and the way which God hath appointed we should walk in thither : What though they doe not justify, nor merit ? yet they are profitable for necessary uses : By them is our Heavenly Father glorified, the Gospel of Jesus Christ honoured, and adorned ; They are evidences of the soundness of our Faith, the sincerity of our profession ; they bring comfort to the Conscience here, and there is a certain reward for them in Heaven ; though not, *Propter opera* ; yet *Secundum opera*, according to our works to be given unto us. *Blessed are the dead which dye in the Lord, even so saith the spirit, for they rest from their labours, and their works follow them* : And happy is he which hath store of them in that day to prayse him in the gates.

Roi. 14.

13.

Pro. 31.

ult,

And thus much of the first inference, drawn from *Elijah's* third *Satis est*, that is, *I have done enough* : Those that are for God, must do the will of God.

ob

2. The second follows, and 'tis this, That it is not

not enough to doe the will of God, *Opera operato* ; but they must doe it as it should be done, or else it will never reach to the *Satis est* in the Text: Now this *Satis est*, hath respect to two things in doing the will of God. First, the manner of doing it. Secondly, The extent of it. The first requires, that it be done well. The second, that it be done home, they both are included in the Word *Zealous* : *I have been Zealous for the Lord God of Hosts*. Zeale is a vehement affection, composed of Love and Anger ; and Actions flowing from these two, are ever done in earnest, they are done home, and throughly ; and so ought we to doe all things that we doe for God : The *Opus operatum*, the work done will not serve the turne, but it must be rightly qualified in all the circumstances of it, and done in a right manner : If we love the Lord our God, we must love him with all our heart, with all our soule, with all our mind, and with all our strength : If we serve him, we must serve him with reverence and godly fear : If we worship him, we must worship him in Spirit, and in Truth. *Luther* said well, *That God loves Ad-verbs, rather then Verbs*, the manner of doing more then the work done, the will more then the deed, the mind more then the matter ; we must not serve

F God

Lick. 10.  
27.

Hob. 12.  
28.

Joh. 4.  
23. 24.

God negligently, nor we must not serve him by halves, either of these make our obedience fall short of *Elijah's Satis est* in the Text. To say, we believe in God, we love God, and we fear God, and not to obey him; to shew our faith by our works, and our fear by our worship, *Non satis est*, it is not enough; but to our faith to joyn our obedience, and to our fear to joyn our worship, and to our love our care to keep his Commandments, *Satis est*, it is enough: To profess that we know God, to confess his Name, to draw near unto him with our lips, and in all outward deportment to have a form of godliness, *Non satis est*, it is not enough; but to know God in Christ, reconciling the world unto himself, to draw near unto him with our hearts, and dearest affections, and with the form of godliness to shew forth the power of it, *Satis est*, it is enough: To cry *Lord, Lord*, as in the Gospel, and *Templum Domini*, *Templum Domini*, *The Temple of the Lord*, *The Temple of the Lord*, as the Jews did in *Jeremy*, *Non satis est*, it is not enough: But to do the will of our Father which is in Heaven, and in his Temple to speak of his Honour, and to worship him aright, *Satis est*, it is enough. To make our boast of God, and of his Law, to heare every day a Sermon, to know

1<sup>st</sup> Cor. 2. 20.  
26.

1<sup>st</sup> Joh. 14.  
15.  
1<sup>st</sup> Pet. 1. ult.  
Mat. 13. 8.

2 Cor. 5. 19.

1<sup>st</sup> Tim. 3. 5.

Mat. 7. 21.

Jer. 7. 4.



know the Mystery of the Gospel, to have a mouth  
 full of Scripture ready at all times to throw at  
 an adversary in dispute or discourse, *Non satis est*,  
 it is not enough : But to know the truth as it is  
 in *Jesus*, to receive the truth with the love of <sup>1 Thes. 2.</sup>  
 the truth, to answer the end of the Evangelicall <sup>10.</sup>  
 Law, which is love out of a pure heart, a good <sup>1 Tim. 1.</sup>  
 Conscience, and Faith unfeigned, *Satis est*, It is <sup>5.</sup>  
 enough. To bring multitudes of Sacrifices and  
 Oblations unto the Lord, to stretch out our hands  
 before him, and to make many Prayers, *Non satis*  
*est*, It is not enough : But to wash us, to make us <sup>Isa. 1. 16.</sup>  
 clean, to take away the evill of our works from <sup>17.</sup>  
 before his eyes, to cease to doe evill, and learn  
 to doe well, *Satis est*, It is enough. To come be-  
 fore the Lord with thousands of Rams, and ten  
 thousand Rivers of Oyle, to give the fruit of my  
 body for the sin of my soule, (Micha 6. 6, 7.) *Non*  
*satis est*, It is not enough : But, To doe Judgement, <sup>u. 8.</sup>  
 to love Mercy, and to walk humbly before the Lord,  
*Satis est*, It is enough. To conclude this point, To  
 be admitted into the visible Church, to be matri-  
 culated into it by Baptisme, to live in a professed  
 subjection to the Gospel of Christ, to come to  
 Church, to hear Sermons, to sit out the Service,  
 and at the appointed times to Receive the Sacra-

ment of the Lords Supper, (though this be more then we can gain of many among you;) *Non satis est, It is not enough*: But to make it our care all the dayes of our life, to make good the Covenant which we made in our Baptisme, to become Members of the invifible Church, incorporated into it, and united unto it by the bonds of faith, and of the Spirit, to exprefs the power of the Word, Sacraments, and Spirit working by them in a constant holy walking before the Lord, as becomes the Members of that holy Society, *Satis est, It is enough*. And fo we have made good the fecond Inference, drawn out of *Elijah's* third *Satis est*, in reference to what he had done, *Satis Feci, I have done enough*. But ftay a little, before we take our leave of this *Satis est*, it is neceffary we fhould anfwer an Objection that lyes in our way, and muft be removed before we can proceed any further.

*Obj. Quid audio?* What is that I heare? *Satis Feci, I have done enough*: Who can fay fo? be he a Prophet, be he an Apostle, an Evangelift, be he the holieft of Saints that ever lived, can he fay of himfelf, *Satis Feci, I have done enough*? Is there a *Satis* in our obedience unto which we may arrive, and then fay, *It is enough*? Our Saviour tells

tells us, *That when we have done all that we can, we* *Luk. 17.*  
*are unprofitable servants :* How then can any say, *10.*  
*It is enough ? Or, I have done enough ?*

*Sol.* To this I answer by a double distinction.

First thus, There is a *Satis ad Justificationem* ;  
 And there is a *Satis ad Testificationem* : There is a  
*Satis* as to Justification : And there is a *Satis* as to  
 Testification. As to the former, there is no man  
 can say, *He hath done enough.* Enter not into judge-  
*ment with thy servant, O Lord, for in thy sight shall*  
*no man living be justified, Psal. 143. 2.*

But as to the later, there is a *Satis ad testifica-*  
*tionem*, to testification, that is, To testify the truth  
 of our faith, the sincerity of our obedience, and  
 the uprightness of our hearts in the Service of  
 God. When *Abraham* was so ready, upon Gods  
 command, to offer up his Sonne *Isaac* in sacrifice  
 to him, *As to bring him to Mount Moriah, there to*  
*build an Altar, to lay the Wood in order upon it, and*  
*binde his Sonne to the Wood, to take the Knife in his*  
*hand, and to stretch forth his hand to Slay him :*  
 God stayes his hand, bids him hold his hand, proceed  
 no further, *Satis est, It is enough, for now I know*  
*that thou lovest me, seeing thou hast not refused to*  
*offer up thine onely Sonne in Sacrifice to me at my com-*  
*mand, Gen. 22.* Here's a *Satis ad Testificationem*, 2. 2. *the*  
*enough*



enough to testifie his love and obedience; and so, though none of Gods Saints and servants can reach to a *Satis* in reference to Justification; yet as to the Testification of the soundness of their faith, the sincerity of their obedience, and the uprightness of their hearts in his Service, there is a *Satis* which they may reach to, and of which God himself will testifie, and say, *Satis est, It is enough.*

The second distinction in Answer to this Objection, is this: There is another two fold *Satis*:

§ First, *Satis ad perfectionem.*

§ Secondly, *Satis ad acceptationem.*

First enough, In reference to perfection. And, Secondly enough, In reference to acceptation.

As to the former, *Nunquam satis est*, we can never arrive to enough, as to perfection: Our Saviour hath set us a Coppy, that we can never come neer, *Mat. 5. Be you perfect as your heavenly Father is perfect.* Alas! our highest perfection, is to acknowledge our imperfection: and the best of us all, when we have done our best, to acknowledge, *We are unprofitable servants: To confess, with the Centurion, Domine non sum dignus, O Lord I am not worthy the least of thy mercies: and with the Publican,*

5. ult.

Mat.  
8. 8.  
Luk. 18.  
13.

can, to Pray, Lord be mercifull to me a sinner : So that if we look at perfection, *Nunquam satis est*, we shall never arrive to that degree, or height of obedience, as to say, *Nunc satis est*, It is now enough. But if we look at acceptance, blessed be God, there is a *Satis*, whereunto the Saints and servants of Almighty God may, and doe arrive, even in this life, through the mercy of God, and the indulgence of our Heavenly Father, which, where<sup>2 Cor. 8. 12.</sup> he sees a willing mind, accepts of the will for the deed, and of what we can doe, instead of what we should doe, which accepts according to that a man hath, and not according to that he hath not : And so this rubb being removed, we pass to the third Inference, which is this :

That thus to have done, the will of God will be our greatest comfort in an evill day, when we shall stand in most need of it. *Hezekiah* found it so, when the Message came to him by the Prophet *Isay* from the Lord, That he should set his house in order, for he must dye. O Lord remember, I have walked before thee with an upright and perfect heart, and have done that which was good in thy sight, *Isay* 38. 1, 3. *Nehemiah* found it so, who<sup>Cha.</sup> having done worthily for the People of God, in<sup>2. 5. &c.</sup> obtaining Commission from the King of Persia for  
the

the reducing of the *Jews* out of the *Babylonish* Captivity, and building the Walls of *Jerusalem*, often comforts himself with the remembrance of it, *Nehemiah* 13. 14. Remember me, O my God in this, and blot not out the kindness that I have shewed to thy house. And verse the 22. Remember me, O my God, concerning this also, and pardon me according to thy great mercy. And again verse 31. Remember me, O my God, in goodness. Indeed he needed not have put God in mind to remember him, the Lord would have remembred him, and his kindness shewed to his people, though he should forget it: God is not unfaithfull that he should forget the labour and love shewed unto his Saints. We see in *St. Mat.* 25. how he did remember it, when they had forgotten it that shewed it, *ver.* 42. 43. When I was hungry, you gave me to eat: when I was thirsty, you gave me to drink: when I was naked, you cloathed me: sick, and in prison, you visited me, and Ministered unto me: This they had forgotten, and therefore asked, Lord, when saw we thee hungry, or thirsty, or naked, or sick, and in prison, and Ministered unto thee? He remembred it, when they had forgotten it, and doth not onely remember it, but reward it too, and now they finde the comfort of it. With such a remembrance doth

Saint

*Nob. 6.*  
10.

*u. 44.*



Saint Paul comforte himself, 2 Tim. 4. 7. 8. I have fought the good fight, I have finished my course, I have kept the Faith. Henceforth is layd up for me a Crown of righteousness. He was not afraid to sing out his *Cupio Dissolvi*, I desire to be dissolved. Nor our Prophet in the Text, to make it his suite to the Lord, To take away his soul, when he remembred, How zealous he had been for the Lord God of Hosts, while he was in the body. The very Heathens were sensible of this, and it was a great incitement to them to justice and honesty, and all morall vertue : *Conscientia bene acta vite, multorumque benefactorum recordatio jucundissima est* : The Conscience of a life well spent, and the remembrance of much good done in his life time ; O what a Cordiall it is to an old man, a dying man. And so is the contrary, The remembrance of a life ill spent, and of much evill done in a mans life time, as great a corrasive at such a time ; Thou writest bitter things against me, and makest me to possess the Sinns of my youth, saith Job, cap. 13. 26. and he none of the worst of men. Beloved, there will come a time, when Conscience awakened, and enlightened, will be serious with us, in calling us to account for things done in our life time, how we have spent our Life, our Time, and our Talents ;

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what

Phil. 1.  
25.

u. 23. &amp;c

what good we have done with them ever since we came into the world: And what a sad account is this, when a man can give no better account to God, nor his own Conscience, but thus, That he hath lived upon earth forty, or fifty, or sixty, or seventy years, or more, to doe nothing, but eate, and drink, and sleep, and play, or worse, and spent his life, *Aut nihil agendo*, in doing nothing; *Aut aliud agendo*, in doing things impertinent, which is as good as nothing; *Aut malè agendo*, or in doing evill, which is worse then nothing; and now is going out of the World, before ever he hath thought of his errand, wherefore he came into it: If this be not to be an unprofitable servant, what is? and what his doom is, we have heard, and may Reade, *Matthew 25*. Beloved, Let this Meditation teach us wisdom, so to lay out our selves while we live in this world, so to improve our Time, and our Talents, as that we may be able to give some account of them to God, and to our own Consciences, so to live, that we need not be afrayd to dye, to be doing some good here in our life time, the remembrance whereof may yeeld us comfort in our sickness, and hope in our death, so to lay out our selves in this world, that we may have somewhat to take to in the other world,

world, when we shall leave this, and all that we have in it, and so shall we be great gainers by the change.

And so we have done with this third Inference also, deduc'd out of the Prophets third *Satis est, It is enough*, spoken in reference to what he had done, *Satis Feci, I have done enough*. We now come to the fourth, as spoken in reference to his Age, and the years of his Life, *Satis Vixi, I have lived long enough*.

In all likelihood, the Prophet was now an old man, and there are five things which perswade us to think so.

First, He was President of the Colledge of the Prophets, and the Prophets Children, such as were bred up in an Academicall, or Studious way, whereby they might be fitted for that Office, when called unto it; he was President over them, and that was not a Charge for a Novice or a Neophyte to undertake.

Secondly, He had wrought many great Miracles, and done great and signall services among the people of God, (as his Story testifieth) which were not the work of a short time, and he could not be less then thirty years old when he was first Anointed unto the Office of a Prophet, for that



was *Etas Sacerdotalis*, as St. Jerome calls it; and if it were so still, the Church would receive no damage by it.

*1<sup>st</sup> Tim. 19.*  
*16.* Thirdly, He was now commanded to Anoint *Elisha* Prophet to succeed in his room; an Argument, that he had finished his course in Prophecy-ing, and was now ready to resigne.

Fourthly, The last words of this Verse seems to import as much, *For I am no better then my Fathers*; they had their time here on earth, and are now dead and gone. I have had my time too, and what should I doe now, but follow after them, and be gathered unto them, *For I am no better then my Fathers.*

Fifthly, Because he makes it his Request, *To be dissolved*, which if he were in his best Age, and strength, and fit and able to serve God and his people in that high Office, he would not have done, nor could, without sin: In all these respects, we may rationally conclude, he was now an old man. And although there be nothing in this world so desireable, as that it should make a man in love with it in any state of his life, and in his best years; yet much more, when his best dayes are gone and past, when he is entring into that

*Psa. 90.* state of life which *David* saith, *It is but labour*  
*10.* and.

and sorrow, and those years approach, of which he shall say, *I have no pleasure in them*, may he, *Ecl. 12. 1.* with good reason, be content to leave the World, and make it his Request, *That the Lord would take away his soule.* When the keepers of the house tremble, and the strong men bow themselves; when the grinders cease, because they are few, and they wax dark that look out at the windows: When the *Almond Tree* shall flourish, the Grasshopper shall be a burden, and all the daughters of singing shall be abased: When the Silver cord is lengthened, and the Golden Ewer broken, when the Pitcher is broken at the Well, and the Wheele broken at the Cisterne, &c. as that great Master of Wisdom elegantly describes old Age, *Eccles. 12. 2. &c.* Then for an old Barzillai, to refuse the pleasures of the Court: Or an old Simeon, to sing his *Nunc dimittis*: Or an aged Paul, To desire to be dissolved: Or an old Elijah, *2 Sam. 19. 33. &c.* to beseech the Lord, To take away his soule, is no wonder, and all this as old Age meerly considered *Luk. 2. 29.* in it self, without any other grievances added to it to make it burdensome, and irksome, it is a burden to it self; but who ever saw it come, but attended with a world of infirmities to make it more tedious, Catarrhs, Rheumes, Aches, Palsies, *Phil. 1. 23.* aking in the Bones, Gouts, Dropsies, and in all

all these, inability to help it self; *Senex bis puer*, it is a second Childhood: and 'tis a question, whether the second be not worse then the first. Upon these, and some other considerations, it hath often been my Prayer to the Lord God, and is at this instant, That he would not detain this soule of mine in this Tabernacle of Clay, wherein it hath now lodged these seventy years, and upward, unto extremity of old Age. But farther, If to all these there should be added any externall grievances, poverty, and want, discontent in the Family, disobedience in prodigality of Children, divisions among Brethren, vexatious Suits, or the like, these were enough, not only to make an old man desire dissolution, but to hasten it, *and to bring his gray haire with sorrow to the Grave.*

*Gen. 42.  
vlt.*

Another discouragement to old Age that helps to take away the comfort of it is, That they are very apt to be despised, though it should not be so, God hath stamp't such a reverend aspect in the very face, and gray haire of an old man, as should command reverence from the younger sort, if they were not unreasonably uncivill; and hath

*Lev. 19.  
32.*

*Pro. 16.*

*31. 20-22*

commanded it too, *Thou shalt rise up before the hoary head, and honour the Person of an old Man; Age is Honourable, a Crowne of Glory (saith Solomon,)*



mon,) the gray haire is the silver Crowne, and Image of Gods eternity, who is described to have *his head and his haire white as Wooll, or Snow*, Revel. 1. 14. where he is pleased so far to honour old Age, as to take a simile from the gray haire, to shaddow forth his own Eternity: yet such is the corruption and vitiousness of men, to make that the matter of their reproach, which should be of their honour: What more ordinary then call such, *Old dotard, old foole, old any thing*, that may sound reproachfully: *Honour thy Father that begat thee, and despise not thy Mother when she is old*, (saith Solomon,) Prov. 23. 22. implying, that she is never more subject to be despised, then when she is old.

I will add but this one discouragement more which helps to take away from old men the comfort of their lives; and that is this, That they see the world grows weary of them, although they have deserv'd never so well of it, yet, now they have done what good they can, and they see they can get no more good out of them, they grow weary of them, and would be shut of them. I have Read of a barbarous Country, where, when men come to that extremity of old Age, that they grow useless, they knock them on the head, and

and bury them. We are not grown to that barbarisme in *England*, but surely (I doe beleeeve) there are some that could wish it were so, some of their very neer relations, so their hand were not upon them, especially, if while they live, they be any way troublesome, or chargeable to them ; or at their death, they look for some benefit by them : A strange ingratitude, and most unreasonable, that those which receive most benefit from them, should afford them least respect, and be most weary of them ; But these are great discouragements to old Age, which may make them as weary of the World, as the World is of them, and wish with all their hearts, with our Prophet in the Text, *That the Lord would take away their soule.* I will conclude this Point, with my Advice to such, though they need not be put in mind, that their day is far spent, and the night closing upon them, their Sunne is set, and they but as a Candle spent to the end, and blinking within the socket, their gray haire, and wrinkled cheeks, their dim eyes, trembling hands, and weak knees, reade unto them continuall Lectures of Mortality, and advise them to withdraw out of the tumultuous Sea of this troublesome World, and to put in to the Haven of quiet rest, and repose; to give themselves

selves to Prayer and Meditation, to meditate upon the vanity of the time past, the shortness of the time present, and Eternity to come: To set their House, and their Heart in Order, and to prepare for a change at hand, and all the few dayes of their appointed time, to waite till that change doe come, that so it may be unto them a happy change, and they may with hope and comfort resigne their soules into the hand of their Creator, and not be afraid, to say with our Prophet in the Text, *Lord take away my soule*, which is the Request it self, which in old *Simeons* Language, I call the Prophets *Nunc Dimittis*: In which are these three things: First, The Person, *The Lord*. Secondly, The Act, *take away*. Thirdly, The Object, *my soule*.

*Isa. 38. 1*

*Job. 14. 14*

*Luk. 2. 29*

From the first, note, He might not take it away himself, his soule was not his own, he might not of his own head dismiss it himself, though it were in him in never so much bitterness; but he must stay the time till God that gave it him remands it again; in the mean time, *In his patience* possess his soule, and all the dayes of his appointed time, waite untill his change should come. It is therefore a desperate course of desperate men, to anticipate this Act of God, by offering violence to

*Luk. 21. 19*

*Job. 14. 14*

H

them-



2 Sam. 17. themselves, and so letting out their own souls,  
 23. as Achitophel and Jadas did; such think thereby  
 Mat. 27. to rid themselves of some present grief, or discon-  
 28. tent, by ridding themselves of their lives; but it  
 is a delusion of Satan to tell them so; here in they  
 doe but leape out of the Frying-Pan into the  
 Fire, as the Proverbe is; for if this life did scourge  
 them with scourges: that other, without the ex-  
 1 Kin. 12. traordinary mercy of God, will torment them with  
 14. Scorpions. It was said of Hannibal, That he alwaies  
 carried three or foure drops of strong poyson inclosed  
 under the stone of his Ring, that at any time if he were  
 hard set, (as Saul once was upon the loss of the  
 day in a Battell against the Philistines,) he might  
 sup them out, and prevent his falling into his enemies  
 1 Sam. 31. hands, as Saul then, upon the same occasion, fell  
 4. upon his Speare, and with the help of the fugitive  
 2 Sam. 1. Amalekite, Slew himself. And that stout-hearted  
 8. the Prince, which being taken Prisoner, and carried  
 about by the Conqueror in a silver Cage, impatient  
 of his Captivity, and not having where-with-  
 all to make away himself, beat out his brains  
 against the barrs of the Cage. We could instance  
 in too many such (God knows) which by hang-  
 ing, drowning, poysoning, and other kinds of  
 death, have made away themselves; these our

*Law calls, Felones de se, Felons of themselves,*  
and inflicts upon them as grievous a punishment  
as they are capable of being dead, by an ignomi-  
nious buriall: And yet I dare not say peremptori-  
ly of all such, that they are certainly, and eternally  
damned, though there be nothing visible to us  
whereby we may judge otherwise of them; yet  
who can limit the mercies of the most high, or  
know what secret communication of spirit there  
may be in them, between the beginning of the  
act, and the end of it, *Inter pontem & fontem*, be-  
tween the bridge, and the brook; between the  
stirrup, and the ground, mercy I ask't, mercy I  
found. *Judas* was not damned for hanging him-  
self, but for his Treason: but to leave them to  
their own Master and Maker to stand or fall.

But Secondly, There are more *Felones de se*,  
self-murderers, or which, at least, are accessory to  
their own deaths then these, though the Law doe  
not call them so. As first, All lewd and ungodly  
persons, which having not the fear of God before  
their eyes, take wicked courses, commit Robbe-  
ries, Burglaries, Rapes, Felons, Treasons, Mur-  
ders, and other such capitall Crimes, such as that  
the Laws of the Land take hold of them, and cut  
them off, as not worthy to live upon the Earth,

*Mat. 27.  
5.*

Psa. 55.  
ult,

nor among the society of men? The cruel, and  
bloud-thirsty man, shall not live out halfe his dayes:  
all such are at least accessory to their own deaths.

Secondly, All luxurious and intemperate per-  
sons, which by farretting, drunkennells, and riot-  
ous living, destroy themselves, fill their bodies  
with noxious humours, which breed in them mor-  
tall Diseases, such as, Fevers, Dropsies, dead Pal-  
sies, and the like, by which they shorten their  
dayes. The Philosopher observ'd it long agoe,  
That *Plures gula quam gladio*: There were more  
died by intemperance, then by the sword.

Lastly, All quarrellsome Persons, such as are apt  
to give offence to others, and to provoke others  
to give offence to them; and so from words they  
fall to blows, or to challenge one another to fight  
Duells; in which, both Parties are guilty of Mur-  
der, by the sixth Commandement; and as well he  
that is killed, as he that killeth, is at least access-  
ry to his own death. In none of these cases can a  
man say confidently, That the Lord doth take away  
his soule, he throweth it away himself, and de-  
stroyeth himself.

From this the Prophets Request unto the  
Lord, To take away his soule; we may infer, That  
though a man may not take away his own soul,

yon

c H

yet



yet in some cases, he may make it his suite to Almighty God, that he would doe it: So did old Simeon before mentioned: So did St. Paul, 2 Tim. 4. 6. So did Moses, Numb. 11. 15. So did Job. cap. 6. 8. 9. So did Jeremiah, cap. 20. 14. So did Jonas, Jonah 4. 3. So did our Prophet in the Text: I dare not justifie, nor excuse all these which I have mentioned in this their Request; I suppose that in some of them it proceeded from Passion, and impatience, and so it was their infirmity, and blameworthy; yea, in this our Prophet himself, if there were not in this his Request, a *tacite* submission to the will of God, it could not be excused, but it proceeded from infirmity in him: but this doth not infringe the truth of my inference,

*That in some cases, the Saints and Servants of Almighty God, may without sin make it their Suite to him, That he will take away their souls, that is, by death and dissolution, separate them from their bodies.*

First, That so he may be taken out of a wicked world: Oh! what a Hell is it to a pious soul, to be engag'd in a wicked world? For a Lot to live in Sodom: A David in Meshech: It was a farr greater mercy which God shewed to Enoch, in taking him out

2 Pet. 2. 7.  
8.

Psa. 120.  
5.

Gen. 5. 24.

out of the world from the Flood at hand, then that he shewed to Noah in preserving him in it.

Ed. 41.  
2.

Secondly, In case of long and lasting, sharp and grievous Afflictions : Oh death, how sweet is the remembrance of thee to the soul that lives in bitterness ? I do not think the Lord did impute it for sin to Job, or Jeremy, that they were so weary of their bitter Lives, and did so often wish, *That their change might come.* Or, that King Edward the sixth did sin, when in his death-bed-sickness, he prayd so earnestly, *Lord take me out of this wretched World.* Nor Dr. Hamond, who under the tortures of the Stone, whereof he dyed, was so often heard to say, *Lord, make hast :* though I doubt not but in all these, there was implied a tacit submission to the will of God.

Thirdly, That a man may be taken away from the evill to come ; This was a mercy promised to Jofiah upon his humiliation, (2 Kings 22. 19, 20.) as it was the misery of his surviving Sonne Zedekiah, to see the evill which his Father was taken from, and to suffer in it. Wise men fore-see evill to come, in the causes of it, and in the fore-runners of it ; And the Lord mentions it as a mercy, *That he will take them away from those evils :* and they may without sin Pray for that mercy, *Isay 57. 1.*

Fourthly,

**To Fourthly,** That they may be freed from the burden of the flesh, and the bondage of corruption inherent in it; that Ground-Ivie in the Wall, which will never be pluckt out root and branch, till the wall be thrown down: It was under the sense of this, that St. Paul cries out, Rom. 7. 24. *O wretched Man that I am: Who shall deliver me from the body of this death?* this will never be done, but by the death of this body.

**Fifthly,** In extremity of old age, when a man becomes a burden to himself, and others; when he is fallen into those years of which David saith, *Psa. 90. 10. His life is nothing but labour, and sorrow,* and the years of which he shall say, *I have no pleasure in* *Ecl. 12. 1. them:* when not onely his body grows weak, but his mind also, and his intellectuall faculties fail, his understanding weak, his apprehension dull, his memory unfaithfull, his affections Childish, and he becomes unserviceable, not able to doe that good which he hath done, and should doe: when a man becomes thus superannuate, he may doubtless, without sin, make it his suite to Almighty God, *To take away his soule.*

*Use.*

**This Meditation is usefull to comfort, and to confirme**



*Terminus ad quem*: And these two considerations will make the passage through that *medium* easie.

ob.

1 Joh. 5.  
19.

First, For the *Terminus à quo*, the World we leave behind us, a very sink of sin, a dunghill of uncleanness: *ὁ ἅς ὁ κόσμος ἐν τῷ πονηρῷ καί ταις*, The whole World lyes in wickedness, as St. John speaks, *Nothing in it, but Sinne, and Sorrow, and Travail, and Trouble, and Malice, and Mischief, and that which may well make any wise man out of love with it,*  
and

36  
Elijah's name. *Amos*  
confirm us against the fear of death, either of  
our selves, or our friends; why should we make  
that the object of our fear, which others have  
made the object of their hope and desire? Holy  
men, wise men, good men, men that have had a  
great interest in the world, have been willing to  
lay down all, and to leave all, and made it their  
suite, that they might dye, in assurance of a  
change for a better life. To help us to pass  
through this Gulfe with comfort and courage,  
weigh well but these two things.

1. What a World we leave behind us, the  
*Terminus à quo.*
2. What a World we have before us, the  
*Terminus ad quem.* And these two consi-

it, to lay down all, and take themselves unto a private and Monasticall life, which is a death to the world, and the shaddow of death it self.

Secondly, For the *Terminus ad quem*, Consider, *of* what a world (in dying) we are going to, it would require a world of time, and words to describe it: The best description of it, is to describe it to be such (for the transcendency of the glory of it) as that it cannot be described, *For neither hath the eye seen, nor the eare heard, nor can the heart of Man comprehend the great things that God hath prepared*



and even weary of it : The best things in it which  
men make most account of, have been weighed  
to our hands by the wisest of the Sonns of Men,  
and upon the tryall found, *To be lighter then vanity* Psa. 62.  
*it self*; not onely vanity, *but vexation of spirit.* Eccl. 2. 11. For  
first, They are all transitory. Secondly, They are  
not all satisfactory. Thirdly, All imbitter'd with  
so many cross Ingredients, that there is no true  
contentment in them, nor true comfort to be  
taken out of them. We could shew you examples  
of the greatest of men, Kings, Emperours, Lords  
of the world, such as have had as much of the  
glory of it, and all other worldly good in it, as  
the world could give or lend; yet have seen so farr  
into the vanity and emptiness of it, as to despise  
it to lay down all and take themselves unto

Church Triumphant in Glory : Now be you well assured, that all things els there, are suitable to these, which must needs render it transcendently joyous, and glorious. O ! if we could but draw the Curtain of Heaven, and look into the *Sanctum Sanctorum*, to see the joy, and glory that is there, we would never care for this world more, the most pretious things in it, would be despised in our eyes, our whole life would be nothing, but a *Cupio dissolvi, & esse cum Christo* : I

*Phil. 1. desire to be dissolved, and to be with Christ ; and we*  
23. would

pared for them that love him; 1 Cor. 2. 9. St. Paul  
 shaddows it out in part, Heb. 12. 22. where he  
 shows the happiness of the Church Militant, in  
 their Communion with the Church Triumphant,  
 thus; But you are come to Mount Sion, and to the  
 City of the living God, the Celestiall Jerusalem, and  
 to the company of innumerable Angels: And to the  
 u. 23. Assembly and Congregation of the first born, whose  
 names are written in Heaven, and to God the Judge  
 of all, and to the spirits of just Men made perfect:  
 u. 24. And to Jesus the Mediator of the New Testament, and  
 to the blood of sprinkling, which speaketh better things  
 then the blood of Abel. Here's a Description in  
 part of the Place, and Society which we shall goe  
 to, when we shall come to be joyned with the



may with much more comfort think on death, with much more hope and confidence wait for it ; and when it comes, bid it welcome, as our friend that comes to free our soul out of the prison of the body, the sole impediment of it's perfection, and to open the dore to let us into a better world, and into a better life. Thus of the Person to whom he makes his suite, *The Lord.*

2. Now we are to consider of the A&, *Take away my soul.* How doth the Lord take away souls.

I 2

Not

would long for the time, when the Lord would take away our soul, that we might be translated thither. I reade of one Cleombrotus, that hearing Plato discoursing of the Immortality of the soul, and the happiness of the other life to come, Threw himself headlong off from an high Rock to quit himself of this life, that so he might enter into that other life, that Plato so much commended: And if a Heathen man could be so sensible of advantaging himself by his change into the other life, upon those weak grounds which Plato's Philosophy could give, as to hasten his own death upon the hope of it: Surely we that are Christians, and have better grounds to build our faith and hope upon, then any Plato's Philosophy could give;

Not by annihilation, or reducing them to nothing, as at the first Creation: Nor by laying them a sleep together with their bodies, till the Resurrection, the Opinion of the *Arabians*: Nor by a *Metempsychosis*, transmitting them into some other body, to informe them: Nor by fixing them as Starrs in the Firmament: Nor by sending them into Purgatory, as the Papists teach: But thou that gavest it me, take it unto thy self, either by thine own immediate power and grace, who art a Spirit, and the God of the Spirits of all flesh: Or by the Ministry of thy good Angels, let them be ready to receive it, at the parting of it out of my body, as they did the soul of *Lazarus*, and to carry it up to rest and glory: Thus, *Lord take away my soul.*

From hence, note first, That our souls are immortal, they dye not with the body; but when the body at the dissolution, returns to the earth, from whence it was taken, the soul returns to God that gave it: All the expressions of holy men dying, imports as much; *Lord Jesus receive my spirit*, saith St. Stephen. *Father, into thy hands I commend my spirit*, saith our Saviour. *Lord take away my soul*, saith our Prophet; all expressing their faith in this truth, That their souls were im-

Joh. 4.  
24.  
Num.  
16. 22.

Luk.  
16. 22.

Ecl. 12.  
7.

Act. 7.

59.

Luk.

23. 46.



immortall: *Fear not them that can kill the body, and are not able to kill the soul,* saith our Saviour: So then, the soul cannot be killed. Our blessed Lord disputing with the *Sadduces* concerning the Resurrection, *Mat. 22.* tells them out of the Scriptures, *That God was the God of Abraham, the God of Isaac, and the God of Jacob,* who were dead and buried a thousand years before; and from thence concludeth, *The immortality of the soul,* inasmuch, as *God was not the God of the dead, but of the living,* ver. 32 their Spirits did never dye, their souls were still alive, and in being, and he was their God.

Were Scripture silent in this matter, both Philosophy, Reason, and Experience, doe all speak fairly for it, and perswade to the beleife of it: Among the Philosophers, *Plato* was a Prince, and Leader of a famous Sect; he was so positive in this Point of the immortality of the soul, that upon it principally, he was stiled *Divine Plato*: And in an Oration which he made upon this Noble subject, he did so clearly set it forth, and withall, the happiness of the state of it after it was freed from the burden of the flesh, that some of his hearers did voluntarily shorten their lives, & hasten their deaths, by throwing themselves  
head-

head-long off from steep Rocks, and otherwise, onely upon this account, that they might let forth their souls out of the prison of their bodies, that they might the sooner enter into that happiness, of which he had discours'd unto them. They were Philosophers of no mean account, which held the pre-existence of souls (*i.e.*) That they had a being before they were put into the bodies, which they did enforme, actuate and animate, an Opinion which hath great Patrons amongst Philosophers, the *Gymnosophists* of *Ægypt*, the *Magi* of *Persia*, the *Brachmans* of *India*, (as is before remembred) unto whom I might add some Divines also, *Origen* for one; and if this Opinion hold good, we need not so much question, or doubt the souls immortality, for from the pre-existence of them before they were put into the body, we may easily gather the post-existence of them, after they were separated from the body, and so conceive of the duration of them, both *à parte ante*, and *à parte post*, and certainly conclude, That the soul hath no such dependance upon the body, but it may subsist without it, and continue in it's subsistence, though the body perish: And although the soul united to the body, they both constitute one *Compositum*; yet they are in themselves

selves two different substances, and neither doe  
they, before their union, both proceed from one  
Originall; *For the body is of the earth, earthy; The* 1 Cor. 15.  
*soul is of God from heaven, heavenly: Nor doe they* 47. 48.  
after their dissolution, return both to one Place;  
*For the body returns to the dust from whence it was* Eccl. 12.  
*taken; and the spirit returns to God that gave it;* 7.  
The one mortall, as the matter was, out of which  
he was made: The other immortall, as the Ori-  
ginall is, from which it did proceed, even the  
breathing of the Almighty; *God breathed into* Gen. 2.  
*that earthly lump, the breath of life, and so Man be-* 7.  
*came a living soul, an immortall soul,* according to  
the nature of that immortall spirit, from whence  
his soul did proceed. Me thinks, it is a good  
evidence to me of the immortality of the soul,  
to consider the operations of it in our dead  
sleeps and dreams, at which times they are not  
onely capable to receive, understand, and remem-  
ber Impressions, Revelations, and Informations;  
but also actively, to exercise the principall facul-  
ties of it; the Imagination, the Reason, the Me-  
mory, the affections of Joy and Sorrow, Hope,  
and Feare, Love and Hatred, Complacence and  
Displacence, Anger, Desire, &c. and these as  
passionately as earnestly, when the body is in a  
dead



dead sleep; and the senses bound up, as they could doe if it were waking; so that the soul is not onely waking, and alive, but active and operative in the exercise of the principall faculties of it, when the body is as dead, and it hath no commerce with it in these operations, and in the exercise of these faculties. The deepest sleep that ever man was layd into, was that of *Adam*, when God took the Rib out of his side, and thereof made the Woman; yet *Adam's* soul was not dead all this while, nor separated from his body; but he could tell, when he awoke, what was done unto him, and declared it, saying, *This is Bone of my Bone, and Flesh of my Flesh*; his body was no more assistant to his soul in this, then if it had been dead, or separated from it. Famous was that dreame of *Jacob*, *Gen. 28*. Those of *Pharaoh*, *Gen. 41*. That of *Nebuchadnezzar*, *Daniel 2*. That of *Joseph*, *Mat. 1. 20*. That of the Wise men, *Mat. 2. 12*. That of *Pilate's Wife*, *Mat. 27. 19* &c. In all which, their bodies being in dead sleeps, their souls were waking, and capable of Instructions, Warnings, Revelations, and Informations, in all which, their bodies were no more assistant, than if they had been dead, or their souls separated from them. But what need

Gen. 2. 21.  
22.

u. 23.

u. 12. &c.

need we instance in so many of these, it was one of the ways by which the Lord spake to the Patriarkes of old, before the Flood, and to the Prophets since, by which he revealed his will unto them, and informed them in those things, which he would have them to teach his people, touching the way of his worship, and fore-shewed them of things to come : *These things it pleased his heavenly wisdom to reveal unto the Patriarkes, and the Prophets by dreams, in which their souls were waking, but their bodies as dead, and their senses bound up ; yet the souls had their operations, as they shall have, when they are separated, much more freely.* The like is to be thought of Trances, That of Balaam is famous, Numb. 24. 4. What difference 16. was there between his body then, and the body of a dead man ? Yet, at that time, his soul was so waking, apprehensive, and intelligent, that he received Revelations, of the most famous Prophecies, that ever were revealed to any of all the Prophets, either before, or since him ; all which are clear evidences of the souls immortality : For being yet in the body, it hath it's operations, unto which the body doth no more contribute, then a dead Carcass ; much more being separated from it, shall it more freely exercise the faculties of it.

K

Obj.

**Obj.** But you will say, in all this that I have said, and in all these instances, the soul hath been meerly Passive ; it hath received Impressions, Informations, Revelations being made unto it, and imprest upon it. But it would come more home to the Point, to shew the activity of the soul in the exercising of it's faculties, in such times of Sleep, Dreams, and Trances, or Extasies.

**Sol.** 'Tis true, and so it would ; Yet it is something to the Point, to shew, That the soul at such times when it hath no commerce with the body, is so intelligently capable of such impressions, and doth so readily receive them, and remember them, it proves the waking of the soul when the body is a sleep, and the living of it, when the body is dead semblably. But farther, experience teacheth, That the soul in these dead sleeps, trances, and deep dreams, is not onely passive in receiving impressions, informations, and revelations, but active too, in the exercise of the faculties of it. Some are of such a temper, that they never dream, or very seldome. It is observed in the Story of the Life of Bishop Lake, That he did never Dreame. Some again Dreame very much, and being of a strong fancy, or imagination, have done strange things, by the operation



operation of that faculty. It hath been known of some, that in their deep sleep have walk't: Others talk much: Some in their deep sleep, (as if their souls were taken out of their bodies) have ranged through the world, travail'd over Sea and Land, convert in Woods and Wildernesses, and brought in strange reports of Occurrences they have seen, and met withall in these their imaginary perigrinations. Some have fallen upon some Point of Divinity, or of Philosophy, and Disputed it very earnestly, urged their Arguments very rationally, formed their Syllogismes very Logically, in Mood and Figure, and driven on their Dispute very eagerly, as if they had been really in the Schools, and had their Adversary before them.

I remember what the Author of *Religio Medici* saith of himself to this purpose in that Book, he saith, He hath in his deep sleep, Compos'd a Comedy, divided it into Acts and Scenes, personated his Actors, furnished them with Language suitable to their Parts, and all as exactly, as if he had been in his Study, with his Pen in his Hand. All which things doe not obscurely evince, That the soul is a pure substance of it self, distinct from the body, both in it's *esse*, and it's

*operari, in it's being, and in it's working*; that it can subsist by it's self, live by it's self, and act by it self, without the body, though the body were dead: That the body adds no perfection to it, though it do add perfection to the *body*: That the soul perishing, or being *separated from the body*, the body must needs perish; but the body perishing, the soul doth not so, but hath still it's subsistence, and life within it self, and acts by it self, and that more freely, and vigorously when it is separated from the body, than when it is joyned with it, and therefore waits for it's dissolution, when it shall be freed from the burden of the flesh, the Prison of the body, the sole impediment of it's perfection. Even the body is immortall, though with some interruption of sleep for a time: For a time shall come, *When that mortall shall put on*

1 Cor. 15. *immortality*: How much more shall the soul continue in it's immortality, which it never did put off, nor is subject to corruption, (as the body is) as not consisting of corruptible principles.

### *Uses.*

First, It is of Use to quiet our spirits, and to satisfy our minds, sometimes troubled upon the considerations of the perplexities of Providence,  
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in the cross dispensation of evill and good, to the good and the evill here in this world : The unravelling of this Clue, of the souls immortality from the beginning to the end, will guide us through this Labyrinth, so that in the end, we shall say, *The wayes of the Lord are right* ; when a day shall come, when it shall be said to the Epicures of this world, which have had their Portion in this life, as in *Luke 16. 25.* *Sonne, Remember you have had your pleasure in your life time, and my servants received pain : now they are comforted, and you are tormented.*

2. This Meditation is of Use to comfort, and to confirme us against the fear of Death, either our own, or our friends, inasmuch, as beleeving in the Lord, *We shall live, though we dye : And he that liveth, and beleeveth in him, shall never dye eternally* : Indeed, we shall not dye at all, totally ; for though we lay down our bodies into the earth to sleep ; yet our spirits shall not dye at all, but being delivered from the burden of the flesh, shall live with the Lord, and be translated into a state of joy and felicity, *Et meliore sui parte, superstes eris*, The better part is still living, and therefore the Scripture will hardly call it a death, but a sleep, a change, a dissolution, a departure, a translation.

It 3.



3. It is of use for the contempt of this world, in which we have no surer footing, and of the best things of this world, of which we have no better hold, nor longer enjoyment, but for this short and uncertain life.

4. This Meditation, Of the Immortality of the soul, is of such speciall use, to teach and to admonish, to prepare, and to provide for that our future condition, to lay up for our selves treasure in Heaven, that we may have something to take to, when we come into the other World, when we shall leave this, and all that we have in it behind us; To make us friends of the Mammon of iniquity, that when time comes, they may receive us into the everlasting habitations, to lay here a good foundation against the time to come; that seeing our souls are Immortall, and shall have an eternall being, it may be in well-being; that seeing they shall live eternally, it may be in blis and happiness, now is the time to provide for it. O how miserable will be the condition of those souls, which having lost their time here, when this life is ended, shall be swallowed up into Eternity, and all that while shall live in woe and misery, in pain and torment, caseless, endless, and remediless? How much better

Mat. 6.  
20.

Luk. 16.  
9.

1 Tim. 6.  
19.

better had it been for such if they had never been born? Or being born, that their souls had dyed with their bodies? Or living after them, there had been some period of time wherein they might have been extinguished? But when they must so continue for ever, *That the worme shall never dye, nor the fire neuer go out, that they shall continue in torment to all eternity:* Who can conceive the misery of it? That word *Eternity*, into what a deep bottomless gulf doth it swallow up the mind that thinks upon it? Great wonder it is, and a miracle indeed, that a point of such great importance, and high concernment, should be no more heeded and regarded: Some live, as if they had no souls at all; or if they have any, that they are but as the souls of bruits, which perish with their bodies; and well were it with them if they did so: they live, as if they never thought to dye; and dye, as if they never thought to rise again: They have no hope in their death, nor any care of their Immortall souls ever after. To these, I say no more but this, *Lord have mercy upon their poor miserable souls;* they will have time enough hereafter, when it is too late, to see their error, and to repent of this their stupidity and security.

Secondly, Note here the holy and heavenly expressions

pressions of the Saints and Servants of the Lord at their departure out of this life : *O Lord, I have waited for thy salvation, saith the Patriarke Jacob upon his death-bed, Gen. 49. 18. Lord now lettest thou thy servant depart in peace* (said old Simeon, 30. *Luke 2. 29.*) *for mine eyes have seen thy salvation.* Saint Stephen the holy Martyr, with these words breath'd out his soul, *Lord Jesus receive my spirit, Acts 7. 59.* Our Lord himself upon the Cross, giving up the ghost, with these words breath'd his last, *Father, into thy hands I commend my spirit, (Luke 23. 46.)* in sence, the same with the Prophet in the Text, *Lord take away my soul.* With such holy expressions as these, did holy men dying take their leave of the World, and breathe out their spirits. I could instance in many more, Bishops, Martyrs, Confessors, and other holy Men and Women dying, some in my own hearing ; others in the hearing of other men, and recorded in the stories of their Lives and Deaths, with the gracious expressions uttered by them in their death-beds, in words full of faith, full of hope, full of comfort, much to the edification of all that were present ; and it is a great advantage to be present with such men, at such time, for then are they most serious, then are their souls loosing from



from the prison of their bodies, and are prominentes, (as it were looking out before they take their flight) then have they clearer Vision of things then they had before, when they were in the close prison of their bodies, the light breaks in at the chinks, and at the doors and windows opening to let out the soul ; then have many of the Saints had rare Discoveries and Revelations, by which they have Prophesied of things to come ; and the words of dying men, are much to be heeded, and regarded. But if you would have the Lord to draw neer unto you in these wayes, when you are dying, you must draw neer to God in his wayes while you are living ; You must acquaint your self with God, and be at peace with him, as Eliphaz speaks in Job, cap. 22. 21. you must live in communion with him, you must call upon his Name, prayse him, and give him thanks, worship him, and doe his will ; then will he own you, and be mercifull to you at that time, and draw neer unto you, and have a care of your soul, that it shall not miscarry : but he himself will take it away.

But secondly, If you would have the Lord to take away your soul, you must keep your soul with all diligence, and preserve it pure, and undefiled, that the Lord may own it, and accept it, and

Pro. 4.  
23.

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place it among the holy soules of his Saints, and his redeemed ones. The Lord our God is a holy God, of pure eyes, which cannot behold any thing that is impure, but with indignation ; and there is nothing more odious to him, then sinne and corruption, nor which renders us more abominable in his sight : Compared therefore to Leprosie, to the Leopards spots, to menstruous pollution : If therefore our soules shall be presented unto him stained with sinne, polluted with uncleanness, defiled with spirituall leprosie of corruption, spotted with noisome lusts and pleasures ; Will the Lord look at them ? will he own them ? will he accept them ? Can we desire the Lord, or hope, that he will *take away such soules* ? or imploy his good Angels to fetch them, as he did to receive the soul of *Lazarus*, and carry it into *Abraham's* bosome ? No, there are other soul-gatherers ready to take away such soules, even those which were imployed to fetch away the soul of the *covetous rich Man* in the Gospel, *Luke 12. 20.* If we would have the Lord to take away our soules, we must present them pure unto him, without spot, and blameless : They must be wash't clean in the blood of the Lambe, and cleansed by the sanctifying vertue of the holy Ghost ; our  
Con-

hab. 1.  
13.

Luk. 16.  
22.

Eph. 5.  
27.

Rou. 6. 5.

Conciences, the highest faculty of the soul, *Must* *Heb. 9.*  
*be purged from dead works, to serve the living God.* *14.*  
 We must purge our selves from all filthiness of *2. Cor. 7. 1.*  
*Flesh and Spirit, and grow up in true holiness in the*  
*fear of the Lord: The Place which our souls are*  
*to goe to, is holy, the Company holy, the exercises*  
*holy, and so must our souls be also, that they may*  
*be suitable to all the rest, and then the Lord will*  
*take away our souls, and place them amongst*  
*them in joy, happiness, and glory. Thus of The*  
*Act. The Object follows, [My soul.]*

3. *Branch.* The soul is the spirituall part of  
 Man, the principall and essentiall part whereof  
 Man doth consist, the fountain of life, sense, and  
 motion, which by the spirits vitall, naturall, ani-  
 mall, the souls cursitors running into all the parts  
 of the body, actuates, and informs it, and useth  
 it as an Organ or Instrument whereby to perform  
 it's severall operations. This soul of man is pre-  
 cious in these seven respects.

First, In respect of the Fountain of it, It pro-  
 ceeds originally from the immediate breathing of  
 God himself: For when God had made Man of  
*the dust of the earth, he breath'd into him the breath*  
*of life, and Man became a living soul, Gen. 2. 7.*

Secondly, In respect of the rare faculties of it,  
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the Understanding, the Will, the Memory, the Affections, Reason, Judgement, Wisdom, Knowledge, Conscience, the highest of all the rest, considered in both the parts of it, *operative*, and *inoperative*, the one, *The Treasure*; the other, *The Souls Controuller*, &c.

Thirdly, In respect of the immortality of it, It dyes not with the body; but being taken out of the body is preserv'd unto Eternity.

Gen. 1. 26. 27. Fourthly, In respect of the Image of God once stamp't upon it, which though miserably defac't since, by the fall; yet not so utterly raz'd out, but there are goodly lineaments of that Image yet left upon it: Neither is it so irrecoverable, but that by the spirit of grace, and the grace of sanctification, it may be so repaired and renewed, as that the soul may be, and is said still, *Thereby to be made partaker of the Divine Nature*, 2 Peter 1. 4. not in the substance of the Deity; but in holiness, and righteousness, wisdom, knowledge, goodness, love, and light, which are as the beams of the Image of God shining upon it.

Fifthly, In respect of the purchase of it, It is the price of blood, not of Bulls and Goats, but of the Divine Blood of Jesus Christ our Redeemer, 1 Peter 1. 12.

Sixthly,

**Sixthly**, The pretiousness of souls may appear, by the pains and cost that Satan and his Instruments will be at to gain a soul; they will compass Sea and Land to gain a soul; give a Kingdom for a soul, *Mat. 4. 8. All the Kingdoms of the World, with the glory of them, Omnia hæc tibi dabo, All these things will I give thee, if thou wilt fall down and worship me, ver 9.* *Mat. 23. 15.*

**Seventhly**, By the great care that Almighty God hath taken to preserve souls, and to save them from perishing: He hath given his Word to direct them, his Ministers to instruct them, his Sacraments to confirme them, his Spirit to guide them, and his Angels to guard them, and all this to preserve them, and to save them from perishing..

In all these respects, it appears, That souls are pretious: Our blessed Lord, which well knew the price of souls, lays one soul in one ballance, and the whole world in the other against it; and upon the tryall, tells us, That one soul weighs down the whole world in the other scale: *What shall it profit a Man to win the whole world, and to lose his soul?* *Mat. 16. 26.*

*Use.*

1. It should teach all men to value their souls

according to the worth of them, and not to destroy them, nor to pass them away so carelessly, and inconsiderately, as ordinarily men doe to their eternal undoing : Some desperately wound them to death, by desperate, wilfull, and presumptuous sins : *Heale my soul, for I have sinned against thee* : Implying, That by sinne he had wounded it. Some sell their souls, and that for trifles, that are worth nothing ; for pleasures of sinne, which are but for a season ; for treasures of wickedness, which profit nothing ; for satisfying some sinfull lusts, which are worse then nothing : Some give away their souls for nought, for sinne in which there is neither pleasure, nor profit ; as Cursing, Swearing, idle and lewd Communication, and the like ; these make the worst bargains of all. Others pawn their souls, they will give themselves liberty to walk in the sight of their own eyes, and in the wayes of their own heart, and to serve their lusts but for such a time, and then they will take up, and repent, and recover themselves, and their souls again, as if it were in their own will, and power, to come in when they will : All these make ill bargains, and pass away their pretious souls for a thing of nought, which all the Kingdoms of the world cannot

Job.  
4. 25.

Ecl. 11.  
9.



cannot buy again : We see this, we hear it, and we condemn them for it ; Yet are there dayly amongst us, that are guilty of the same folly, and by Covetousness, Voluptuousness, Ambition, Malice, Perjury, and the like, sell themselves, and their souls for less, and pass them away upon worse terms, then they have done. *Adam sold* Gon. 3. 6.  
*himself for an Apple : Esau, for a Mess of Pottage :* 25. 30. 34.  
*Achan, for a Wedge of Gold : Ahab, for a Vineyard :* Jos. 7. 21.  
*Judas, for thirty pieces of silver.* 1. Tim. 2. 6. How many are there to be found amongst us, which for less matters will lye, will swear, will forswear, will steal, deceive, cheate, and cosen, and what not ? That to satisfie their base, sinfull, and unreasonable lusts, and humours, will part with a good Conscience, forfeit the favour of God, their hope of Heaven, their interest in Christ, and in the Gospel, sell themselves, and souls, and all, for less then a Mess of Pottage. The resolution of *Balaam* was good and honest, just and religious, if he had kept it as well, *Numb. 24. 13.* *If Balak would give me his house full of silver and gold, I would not goe beyond the Word of the Lord, to doe more or less.* Let it be the resolution of every soul, and God give us grace, and power to keep it. Mat. 26. 14. 15.

2. Are souls so pretious ? Then let us look to them

them carefully, preserve them charily, as we would doe our chietest Jewels: Keep thy soul with all diligence, examine the state of it, see it want nothing of that which should be for the happiness and prosperity of it: Our care is much for the body, *What shall we eate, what shall we drink, wherewithall shall we be clothed?* in the mean while, the soul is neglected, set by, and least look't after: But as our Saviour sayes in a like case, *Mat. 6. 25. Is not the body better then the rayment?* So say I, *Is not the soul better then the body?* Is there any oomparison between the Jewel, and the Cabinet that it is layd up in? It was Martha's reproof, *That she cared for many things more then she needed: And for the one thing that was more necessary, less.* It is our just reproof in this case; We enquire after the health and welfare of our friends, and after their prosperity, how they thrive in this world; but without any regard to their spiritual estate, and the well-fare and prosperity of their souls. St. John, in his Epistle to *Gains*, with a more spiritual salutation, hath a more special eye to the prosperity of his soul; *Beloved, I wish chiefly that thou doe prosper, as thy soul prospereth,* 3 John 1. 2. David did more rejoyce in the good the Lord had done for his

Luk. 10.  
41. 42.

for his soul, then for all the good he had done to him, and for him in his body, in his estate, or in any other his relations: *Hearken to me* (saith he) *Psa. 66. 16.* *all you that fear God, and I will tell you what the Lord hath done for my soul:* The Lord had done great things for him otherwise, and he could have given them a large Narrative of them; but in his remembrance of his great favours to him, he passes by all these, and mentions the other, as far greater then all the rest, *I will tell you what the Lord hath done for my soul:* So, the care of all those holy men dying, which I have mentioned, was chiefly for the safety of their souls, *Lord Jesus receive my spirit, Acts 7. 59. Father Luk. 23. 46.* *into thy hands I commend my spirit.* And in the Text, *Lord take away my soul:* Though the bodies of the Saints dying, are not to be neglected, but decently to be inter'd, as in hope and expectation of a blessed Resurrection, as the body as St. Stephen was, and the body of our blessed Lord; yet the care they had of their souls, swallowed up all the care of their bodies, so that it is not so much as mentioned by them, nor by our Prophet in the Text, but onely his soul, *Lord take away my soul.*

3. Are souls so pretious? Then this is a se-

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over-admonition to us, (that have undertaken *Curam animarum*, the care of souls) to look well to our charge, as such as must give an account of the greatest trust in the world, even *the souls of Gods people committed to our charge*. I cannot but tremble, when I read St. Paul giving up his account to God, to his people, and to his own Conscience in this matter, *Acts 20. 26. I am free from the blood of all Men*. What blood doth St. Paul here speak of? He was no *Sword-Man*, there was no fear of his shedding any mans blood by violence: How coms he to clear himself from blood? (*Bel.*) The blood here meant, is more precious then the life-blood of man can be, it is the *blood of souls*: implying, That if he had not faithfully, and conscionably performed the duties of his Pastoral charge amongst them, he had been guilty of the blood of souls. Oh, let this sink deep into our hearts, that we may not become guilty of the blood of souls: How earnestly ought we to endeavour the salvation of our People, as of our selves? And at the hour of death to Pray, *That the Lord would be merciful to them, and take away their souls*.

*Quest.* But here now ariseth a great Question, a grand Inquiry, not without great caution and sobriety

*sobriety to be resolved, Touching the state of souls separated, and taken out of the body, What becoms of them afterward? Whether upon their separation they doe presently enter into that state in which they are to remain, and continue, during this vast space of Eternity, without all change or alteration of their condition?*

*Ans.* I answer no: For the soul of man from the time of it's first being in him, whether by Creation, or by Infusion, or by Traduccion Generation, I dispute not: Nor of the præexistence of it before, an Opinion that hath great Patrons too, especially among the Philosophers, the Gymnosophists of Egypt, the Brachmans of India, the Magi of Persia, and the Jewish Cabalists; and among them, some Christians also, Origin for one; but I wave that dispute too: But I date my discourse from the souls first being in the body, from that beginning it passes it's immortality under three conditions, or a three-fold estate, every one of them different from other. The first is the state of the soul during the time of it's being in the body, which it doth actuate and informe. The second is the state of it between the time of the separation of it from the body, by dissolution, and the re-union of it again

with the body at the Resurrection, and the day of Judgement. And the third is, from that day to Eternity, and for ever after. That these three states of the soul are different one from the other, is evident enough: Of the first of these we have experience in this life, while our souls are in our bodies, which are given unto us to actuate, and informe them, and to use them as Organs, or Instruments for glorifying God by them, and doing good: *Glorifie God in your bodies, and in your spirits, for they are his*, 1 Cor. 6. 20. This is done, by giving up the faculties of the one, and the parts of the other: *Not as members of unrighteousness to unrighteousness, but as instruments of righteousness unto holiness*; and accordingly as we have so done, shall we give an account unto God, in the day of account: *For we must all appear before the judgement seat of Christ, to render an account for the things done in the body, whether they be good or evil*, 1 Cor. 5. 10. Therefore now is the time of working, now is the time of doing our selves good, now is the time of laying a good foundation for the time to come, now is the time of laying up that, which may be for the furtherance of our account then; now in this first estate of the soul, while it is in the body, must

Rom.  
6. 13.

1 Tim.  
6. 17.



we provide for the well-being of it in the second estate, and in the third, and to Eternity : Now as this first estate of the soul in the body, is different from the second estate of it, as it is separated from the body ; so is that second estate of it out of the body different from the third estate of it, when it shall be re-united to the body again, and put into that estate in which it shall remain for ever, and to all Eternity. It is the general Opinion of men, but withall, a general mistake, That as soon as ever the soul is separated from the body, it passes immediately into that estate either of joy and glory, or of misery and torment, in which it shall remain for ever, without any alteration. True it is, That at the separation of the soul from the body, there is a particular judgement passes upon it, by which it is made known to it, what shall become of it Eternally, and is presently put into the beginnings, either of the one, or the other, and into a state previous to that third estate, in which it is to remain for ever, without alteration: But that either the souls of wicked men are immediately upon their separation from the body cast into that extremity of misery and torment which is prepared for them : Or that the souls of the just doe then pass into that height of joy and glory

glory which God hath prepared for them, I doe confidently deny, and shall prove the contrary in both the parts of it. And first, For the souls of wicked men, that they are not upon their separation from the body cast into that extremity of torment which is prepared for them: I prove by an Argument *à Majori*, thus :

*The very Devils themselves are not yet cast into that extremity of torment, that they are condemned unto. Therefore the souls of wicked men are not immediately upon their separation cast into these torments.*

The Consequence of this Argument is clear, for no man will judge the state of wicked men to be worse then the state of Devills. The Antecedent I prove by two clear testimonies of Scripture; The first out of St. Mat. 8. 29. where those fierce Devills which had possessed two men among the *Gergesens*, seeing Christ comming towards them, are stricken with terror at his presence, and cry out, *What have we to do with thee, Jesus thou Sonne of God? Art thou come to torment us before the time?* They knew they were condemn'd to torment, but there was a time set, when they should be cast into it, but that time was not yet come: and there-

therefore seeing him comming towards them, they cry out against him, as if he came to anticipate their misery, by casting them into it before the time, *Art thou come to torment us before the time?* The other proof is both a confirmation of the truth in hand, and an illustration of the Text: It is in the Epistle of *Jude*, ver. 6. *The Angels also which kept not their first estate, but left their own habitation, he hath reserved in chains of darkness, unto the Judgement of the great day:* Where you have the time, when they shall be cast into that extremity of torment unto which they are condemned, at the Judgement of the great day; and the estate that they are in, in the mean time, they are reserv'd in chains of darkness; the *chains* noting, the safe keeping and securing of them, that thus can no wayes make their escape: And the *darkness*, noting their dismall and uncomfortable condition all that while: *They are reserv'd in chains of darkness, unto the Judgement of the great day;* an expression borrowed from the state of condemned prisoners, which after they are condemn'd, are secured in chains or fetters, and cast into the dungeon, and there reserved unto the day of Execution. And this is a sufficient proof of the truth of this assertion in the first part of  
it,



it, as touching the souls of wicked men, That the state of their souls, from the day of their separation from their bodies, untill the day of Judgement, is not the same that it shall be after that day, though it be a woeful estate to, as will farther appear in the sequel of this discourse. We are now to make good this Proposition in the other part of it, Concerning the souls of the just, That they enter not presently upon their dissolution into the fulness of joy and glory intended them, and prepared for them. And for that, I alledge, Rev. 6. 9, 10, 11. where at the opening of the fifth Seal, St. John sees under the Altar, the souls of them that were killed for the Word of God, and for the testimony which they maintained. And they cryed with a loud voice, saying, How long Lord, how long, holy and true, dost thou not Judge, and avenge our blood on them that dwell on the Earth? And long white Robes were given to every one; and it was said unto them, That they should rest for a little season, until their fellow-servants, and their brethren that should be killed, (even as they were) were fulfilled. This Scripture makes for our purpose all along; For first, Who are they that here complain? The Text sayes, They were Martyrs, and those are Saints of the first list: And if their souls were not received in-

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to the fulness of joy and happiness at their dissolution; What souls are? But that they were not, it appears, First, By their complaint, *How long Lord? how long?* Secondly, By the answer given unto them, perswading ~~still~~ *to waite for a season,* and to possess their souls with patience, till the rest <sup>Luk. 21. 12.</sup> of the number of their brethren were accomplished, without whom, they could not be made perfect, and that could not be till the Resurrection, and the General Judgement at the great day. Aquinas doth excellently describe *Summum bonum*, or the highest felicity, to be, *Quies Mentis*, or *Acquiescentia Mentis in ultimo fine*, the rest, or acquiescence of the mind in the last end, beyond which, nothing can be desired to make it more happy: But those souls which yet cry, *How long Lord? how long?* doe declare, That they have not yet attained their *ultimate* end; and therefore they doe not perfectly *acquiesce*, but are in expectation of a farther degree of fuller happiness yet to be given unto them. And thus I have made good this Proposition in both the Parts, That the souls separated from the body by Death, are not in the same state from the time of their separation, to the time of their re-union again at the day of Judgement, that they shall be in, after that day, to all eternity.

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But then, methinks I heare you ask me, *In what state are they then, during that time? Where are they? Or, what becoms of them?*

And to this *Querie*, I shall endeavour to satisfie you too, and that, *Ad partes*, to both the parts of it, both as it concerns the souls of the just, and the souls of the unjust and wicked men. And first, as to the souls of wicked men; If you ask me, *Where? or, In what state they are?* I answer, They are in the same state, and in the same places that the evill Angels are in; and what that was, you heard even now out of *Jude 6.* they are secured in prison, they are with them, reserved in chains, unto the Judgement of the great day. For proof of this, take these two Scriptures; the first in *1 Peter 3. 19.* The second in *Luke 12. 20.* In the first, St. Peter speaking of the death of Christ, saith thus, *ver. 18. Christ also suffered for sinners, the just for the unjust, that he might bring us to God, who was put to death as concerning the Flesh, but was quickned in the Spirit. By which spirit also, he went and Preach't to the spirits in Prison, ver. 19. If ye ask, What spirits? he tells you, ver. 20. Those spirits which in time past were disobedient: In what time? In the times of Noah, and before the Flood, for so it followeth; When once the long*  
*suffering*



*suffering of God abode in the dayes of Noah, while  
 the Ark was preparing: wherein few, that is, eight  
 persons were saved from perishing in the waters.  
 There you have St. Peter plainly interpreting  
 himself, that the spirits here mentioned, are the  
 spirits of the sinners of the old world, which pe-  
 rished in the Flood, but their spirits perished not,  
 neither were they presently sent to the Lake of  
 everlasting Burnings, but they are secured in Pri-  
 son, as the evill Angels are, and so reserved unto  
 the Judgement of the great day. That place in  
 St. Luke, speaks the same thing, where the Voyce  
 is heard speaking to the secure Epicure, singing a  
 requiem to his own soul, *Soul, take thine ease, eate,* <sup>11. 19.</sup>  
*drink, and be merry, thou hast goods layd up for many  
 years: Alas! he dreams of many years, when he  
 hath not many hours to live: Stulte hanc nocte, Thou  
 fool, this night shall they fetch away thy soul, then  
 whose shall these things be? Nay, Whose shalt thou  
 be? This night shall they fetch away thy soul:  
 Which they? The evill Angels. When good men  
 dye, the good Angels are ready to receive their  
 souls, as they did the soul of Lazarus, Luke 16. <sup>22.</sup>  
*and carry them into Abraham's bosome. But when  
 wicked men dye, the evill Angels fetch away  
 their souls, Thou fool, this night shall they fetch away*  
 thy**

thy soul: And whither (think you) were they to carry it? but to their own Quarters, to those Prisons in which themselves are secur'd, as in chains unto the Judgement of the great day.

But then, here ariseth another Question, *What those Prisons are? Or, Where it is, that they are secured unto that day?*

And to this I Answer. There are three vast, large, and spacious Prisons, in which the evill Angels are secured, and with them, the souls of wicked men, unto the Judgement of the great day. And they are,

- 1. *The Aire.*
- 2. *The Earth.*
- 3. *The Sea.*

First, *The Aire*, with all the several Regions of it, into which the Apostate Angels were banished: When for their Rebellion against their Creator, they were expell'd out of Heaven. For this, see St. Paul, in his Epistle to the Ephesians, chap. 6. 12. *You wrestle not against Flesh and Blood, but against Principalities and Powers, and spiritual wickednesses in high places.* And what? Or, who are those spiritual wickednesses, but those evill spirits? And what are those high places, but the Regions

Regions of the Aire? And therefore is the Principal of the Devils, called, *The Prince that ruleth in the Aire*; for even amongst them there is Order, and subordination: We reade of a *Prince among Devils*, Ephes. 2. 2.

The second of those Prisons, is, The Earth; and therein first, The vast and howling Wildernesses, and places un-inhabited, where no foot doth tread, but where Ostriches doe dwell, where *Ziim* doth lodge, and the *Satyres* dance.

Secondly, The vast Caverns and Concavities within the Earth, amongst which, the hollow Mountains of *Aetna*, *Visuvius*, and in *Ireland*, that hollow vault, called *Saints Patricks Purgatory*, are famous in story: But in *America* many such, and more evident Dens of *Dæmons*: But above all these, the vast hollownes in the very heart, and Center of the Earth; for who knows what vast and spacious receptacles there may be for such spirits? It is not unreasonable, nor against any Article of Faith, or of Scripture, to conceive, That there is in the very heart and Center of the Earth, such a vast hollownes, both for a fit receptacle for such spirits, and by which that vast and weighty body is buoy'd up, that it sink not any way towards the Circumference on any side, though



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though no way supported, neither by Poasts, nor Pillars. What is it that sustains the vast and weighty Ships in the Sea, with all the Anchors, Ordnance, and Freight in them; but the hollowness of them? What is it that sustains the Clouds in the Aire, infinitely greater, and more weighty then they, so as they fly to and fro, but as bottles in the Aire, as Job speaks, or like bladders full of winds, that they fall, not down in great dashes, even to make another Deluge; but the hollowness of them? That such a hollowness there is in them, appears by the Lightning, the Thunder, and the Thunder-bolts, and the spiritual vapour that proceeds out of them, when they break of such force, that it penetrates, and burns, and breaks, and tears in peeces all that it lights upon: And who can deny, but it is agreeable to reason, that there may be such a hollowness in the heart of the earth, whereby it may, by the power and providence of the Creator, be sustained in the place which he hath appointed for it; and also be a fit receptacle of evill spirits, where they may be secured as in a Prison, and reserved unto the Judgement of the great day. In the Apostolical Creed, we profess to beleieve, That Christ descended into Hell. And St. Paul tells



16.32. the Devils being cast out of the man which they had possessed, entred into an Heard of Swine, and carried them headlong into the Sea : by which it seems, there was their abode. And in Mark 5. which by many circumstances seems not to be the same story, with this of St. Matthew : we reade, Of a whole legion of Devils, entring a Heard of no less then two thousand Swine, and carrying them with great violence into the Sea : these were Sea Spirits, whose abode was in the Sea, which is the third Prison wherein these *evil Angels* are secur'd, and confin'd unto the Judgement of the great day, and with them, the souls of wicked men, both to be brought in, and judged at that general Assizes, which though they be not till then cast into the Lake of everlasting burnings ; yet is their condition in the mean time woeful, and miserable : 'Tis miserable, to consider how wilfully they have forsaken their own mercy, and what opportunity they have lost of preventing this their misery, never to be recovered, nor recalled : 'Tis miserable to lye in Prison, in such a Prison, and for such Crimes, of which they know themselves they shall be found guilty at that day, and condemn'd to suffer the vengeance of everlasting fire : 'Tis miserable to see Hell open before them,  
and



and ready to receive them: 'Tis miserable in the mean time to lye under the wrath of the Almighty, and under the torments of a wounded soul: Yet neither are the torments of the souls of wicked men, during this time of their separation from their bodies all equal; as neither shall they be after the general Judgement, as shall be shewed in the sequel of this Treatise; but in the mean while, (having shewed you the state of the souls of wicked men) it now rests, that I should shew you, What is the state of the souls of just men, from the time of their separation from their bodies, till the time of their re-union again with their bodies at the day of the Resurrection.

And in answering to this inquiry, the Scripture gives us some light in four expressions; *When the body returns to dust from whence 'twas taken, the spirit returns to God that gave it*, saith Solomon, Eccles. 12. 7. *The Angels receive it, and carry it into Abraham's bosome*, saith St. Luke, cap. 16. 22. *It is layd under the Altar*, saith St. John, Rev. 6. 9. *It is carried into Paradise*, saith our Saviour to the penitent thief upon the Cross, Luke 23. 43. All these are most comfortable, and heavenly expressions, setting forth the blessed and happy estate of the souls of the just which they enter into, when  
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they are delivered from the burden of the flesh, the great impediment of their perfection; yet they do not all amount to this, That upon their separation they pass into the highest Heaven, and into the fruition of the immediate vision of God, and that fulness of joy and glory, that they shall enter into at the last day, when it shall be said unto them, *Come ye blessed of my Father, enter into the inheritance of the Kingdom prepared for you from the beginning of the world.* For we cannot imagine that these words are spoken onely in reference to the bodies, then newly rayfed out of the graves; but to the whole man, body and soul united together, and so to the entire persons of them, *Come ye blessed, enter into the Kingdom.* For that of Solomon, *That the soul returns to God that gave it;* It is true, that is, It is taken up into the higher Heavens, and is in neerer communion with God then it was before, it is admitted neerer into his presence, it is taken into his more immediate care to dispose of it, in a place and state of blis and felicity, of joy and glory, even presently upon the separation of it from the body: For that of Saint Luke, *That the Angels receivd the soul of Lazarus:* the meaning is, That he was gathered unto the rest of the faithful, of which Abraham is said

Mat. 25.

34.

Ecl. 12. 7.

to be the Father, and carried to a Place of rest, intimated by *Abraham's bosom* : *Sinus Patriarcharum recessus, quidam est quietis æternæ*, Ambr. For that of St. John, Rev. 6. *Where he sees the souls of* u. 9. *the Martyrs under the Altar* : the meaning is, That they were in a place of security, where no evil should touch them ; as in the third of the Book of Wisdom, *The souls of the righteous are in the hands of God, and no evil shall touch them*, v. 1. The Altar was an *Asylum*, a place of refuge and protection, 1 Kings 2. 28. The souls of these Martyrs were seen under the Altar, to intimate their security, their safety, no evil might touch them.

As to that saying of our Lord, to the penitent thief upon the Cross, *This day shalt thou be with* Luk 23. *me in Paradise* : I give these two answers. First, 43. That Paradise is not so limited to the highest Heaven, where the Throne of God is, but that it may comprehend some other place adjacent to it, where he might be in joy and felicity with Christ, who as to his Divine Nature is every where ; the word signifieth, *A place of pleasure* : And such are the places assigned to be the receptacles of the souls of the just, when they are separated from their bodies. I answer secondly, That for the souls of *Enoch* before the Law, and of *Elijah* un- *Song*



der the Law, and of this penitent thief under the Gospel ; I doe not deny, but they might have special priviledge in the translation of them, that the Lord in their examples might give good assurance to all beleevers, and to all the just that ever have, or shall live in any age of the world, whether before the Law, under the Law, or since the Law, as well of their ascension, and glorification, as of their resurrection : As to this penitent thief in particular, dying with him upon the Cross, that he might shew a *specimen* of the power of his death, in saving, justifying, and glorifying penitent sinners, though never so great offenders : But then, we must remember withall, that these were peculiar priviledges of singular persons : And, *Privilegia sunt paucorum*, the Civill Law will tell us, *That Priviledges are the portion but of few* : This doth not weaken the truth of my ascertainment, That the souls of just men dying, doe not immediately upon the separation of them from the body, pass into the highest Heaven, nor to the highest glory, nor to that fulness of joy, which they shall enter into at the Resurrection, when they shall be re-united to their bodies, and so both together shall be taken into the everlasting habitations, and shall stand  
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in the presence of God, and enjoy the beatifical Vision, in whose light they shall see light, when they shall see God face to face, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. This the Royall Prophet by his spirit of Propheſie foreſaw long agoe, and rejoyced under the hope of it, *Pſal. 17. 15.* *I ſhall behold thy face in righteouſneſſ: and when I awake, I ſhall be ſatisfied with thy Image: When I awake, that is, in the morning of the Reſurre&ion, then I ſhall be ſatisfied with thine Image, then, and not till then, ſhall I be fully ſatisfied with thine Image.* *1 Joh. 3. 2. Pſa. 36. 9. 1 Cor. 13. 12. Pſa. 16. ult.*

But then here ariſeth another Queſtion, as there did of the ſouls of wicked men, *Where are the ſouls of the juſt in the mean while, between the time of their ſeparation from the body by death, and the re-union of them with the body at the Reſurre&ion? Where are they? What becoms of them? In what ſtate and condition have they their being? What is their imployment? What is their enjoyment? To all theſe four Quæries, I ſhall endeavour to give you ſome ſatisfaction, as touching the Place, the State, the Imployment, and the Enjoyments of ſouls ſeparated.* *L.*

And as to the firſt of theſe, *The Place of the ſoule*

*souls separated.* I shall not send you to the Elysian fields of the antient Poets to seek them : Nor to the Gardens nor Orchards of the *Hesperides* : Nor to the *Mahometan Paradises* ; all these conceived and beleev'd, *That the souls of vertuous and just Men, as soon as they were separated from the body, did pass into some place of rest and joy,* wherein they were not deceived : But for want of a more distinct knowledge of the Place where they had their being, and their state in it, they set it forth by comparing it to the being in those places which they conceived to be most happy, pleasant, and joyous. But certainly, that which is most agreeable to reason in this case, and is no way repugnant to any Article of Faith, nor to any discovery in Scripture made to the contrary, is this ; That the souls of the just, being separated from the bodies, doe pass into those high Heavens which are above the Starry Firmament, as the souls of wicked men doe pass into the Regions of the Aire below it. For that there are Heavens above the Starry Firmament, it cannot be denied : Two we reade of before we come to the Emphyrean Heavens, where the Throne of God is, and where the Lord of Hosts, with all his holy Angels keeps his Court in Majesty and Glory :  
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The lower most of these, is called *Cælum Aquæum*, The Watery Heaven, from the clearness, and the transparency of it : The other above that is called, *Cælum ChrySTALLINUM*, The Crystal Heaven, from the purity, and the pellucidity of it, for still the higher the Heavens are, and the neerer they approach to the Empyrean Heaven, where the Throne of God is, the more glorious are they, and the more noble the Inhabitants of them. Now between every of these Heavens, there is a vast space of infinite capacity ; and it must needs be so, by reason of the greatness of their circumference, the least and lowest of them is of greater capacity and comprehension, then all this space that is between the Earth and the Starry Firmament, and the rest greater then it proportionably. Now I would ask, *Of what use these vast and comprehensive Heavens are, if this be not one, To be the receptacle of the souls of the just, when they are taken out of their bodies ?* *Natura nihil facit frustra*, The God of Nature, the Creator of all things, hath made nothing in vain : There is no part of the world which he hath made, but he hath stor'd, and stock't it with Inhabitants suitable to it : The Earth he hath stor'd and stock't with Beasts and Cattel, the Sea with Fishes, the Ayre with  
Fowle,

Fowle, and with Aerial Inhabitants; every of the Spheres above it, with Starrs and Planets, which by their light, heate, influence, and motion divide the times, and Govern this inferiour world: The Starry Firmament that is spread out as a vaile between this inferiour, and the superiour world, between these lower and the higher Heavens, it is peopled (as it were) with innumerable Golden Starrs of several magnitudes, spetious to behold, and pretious for their use and influence: The Empyrean Heavens, the highest of all the rest, is stor'd and Inhabited with Angels, and Arch-Angels, Cherubims and Seraphims, and the other Orders of those Heavenly Courtiers that stand in the presence of God, waiting his pleasure, and ready to execute his will, and to fulfill his Word: Thus the whole Universe is replenished with Inhabitants suitable to the places which the Great Creator and high disposer of all things hath appointed for them. And doe these beautiful Heavens, the *Aqueal* and *Chrystalline* Heavens, so specious, and so spacious between the Starry Firmament and the Empyrean Heaven, stand voyd and empty without Inhabitants? No, it cannot be, but they have their Inhabitants too, *And they are the souls of the just, when they are*

*one separated from their bodies by death and dissolution, who being next unto the Angels in holiness, are placed in receptacles next unto them in glory. The Chrystalline Heaven next and immediately under the Empyrean Heaven; and the Aqueal, or Watry Heaven next immediately under it; and as they have attained to the degrees of purity here in this life, so are they disposed of into the one, or into the other of them, nearer, or farther off from the Throne of glory; for as after the Resurrection, there shall be several and different degrees of glory; so in this state of separation, the souls separated, shall be in several and different degrees of joy and happiness, according as they are prepared for it, and have attained to several degrees of holiness and purity in this life, while they were in the body.*

*Secondly, If you inquire into the state of those souls separated, it must needs be blessed and glorious, suitable to the glory of those Heavens wherein they are? Where first, They are delivered from the burden of the flesh, the body, the very prison wherein they were detained, and sole impediment of their perfection. Secondly, They are freed from all sin, and sorrow, concupiscence, and corruption; from all temptations and sollicitations*



108 Display of the Saints  
one from the world, the devill, and the flesh, and  
from all the evill of this lower world which they  
have left behind them; and which now, *As that  
glorious Woman*, Rev. 12. 1. they trample under their  
feet, all teares are wipt from their eyes, all sorrow and  
grief, and pain are flowne away, they dyed in the Lord,  
they are blessed, they rest from their labours, and so  
they are in Abraham's bosome. They are in the  
hand of God, as Solomon speaks, *Wisdom 3. 1.* so  
that no evil shall touch them; they are got above the  
reach of the malice of men or Devils, *ἐξ ὧν βλάσται*, (as  
the Greek Proverb hath it) out of the danger of the  
dart: And so their state agrees with that which  
St. John sayes of them, Rev. 6. That he saw them  
under the Altar: yet all this is but their privative  
happines, consisting in their freedom from all  
evill, and their security from all danger; but they  
are in present possession of a positive blessedness  
too in a great measure, and high degree of pre-  
sent joy and glory: Their very imployment is a  
part of their blessedness, which is no less then  
Angelical, to laud, and prayse, and magnifie the  
living Lord, to sing *Hosanna* to *Hosannah's* in the  
highest, and *Hallelujahs* to him that sitteth upon the  
Throne; to admire the glory, and the greatness,  
and the goodness, and the power, and the holi-  
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ness of the mighty Lord God, of which they have now a clearer sight and apprehension then before; and in particular, his singular, and unspeakable grace and goodness unto them, which hath done such great things for them, as to bring them thither, to triumph in the apprehension of it, and to rejoyce and glory in the sence of it. I know not whether I should rather ranke these things under their imployments, or their enjoyments, they are blessed duties which are both: With what sweet contentation, and self satisfaction doe they converse together in pure love and light? With what joy and comfort can they now remember the difficulties, and the dangers which they have past through in their coming thither? What temptations? What afflictions they have met withall? What strong corruptions they have wrestled with? What importunate lusts they have denied and subdued? What sollicitations from the World, from the Flesh, and from the Devill, they have resisted and rejected, and how now they bless themselves that they have done so, and God that gave them grace and strength to do it? With what joy and prayse doe they congratulate one another, in their happy victories over sin and Satan, Death and Hell, and all the enemies of  
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2 Pet. 1. 4.

their salvation, and in their safe passage through all the dangers and difficulties that stood between them and Heaven; and that having escaped all the corruption that is in the World through Lust; they are at length arrived to the Place where they would, even to the top of Mount Syon, the Place of their rest and joy, where now they are taken into nearer Communion with God, then they could be, before they have more clear manifestation of him, sweet influences from him, and union with him; they converse with Angels, congratulating them in their happiness, and with Angels of joy and prayse, well-coming them into those Heavens, the habitations of their happiness, the Paradise of their joy and glory. And now, their Charity invites them to Pray for the whole estate of Christs Church militant here on earth, That the Lord would guide them, and keep them in the way of truth: That he would bring them safe through all the dangers and difficulties that stand in the way between them and Heaven: That the Gospel may have free passage through the world: That it may run, prosper, and be glorious: That by it, he would call in all that are yet uncalled: That he would shortly accomplish the number of his Elect, and hasten his Kingdom; that they with them, and all others that shall

2 Thos. 3.  
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shall depart out of this life in the faith and fear of his holy Name, may have their perfect consummation, and bliss, both in body and soul in his eternal and everlasting glory :

Which is the third estate, in which immortal souls doe pass their immortality, which begins from the day of the general Judgement, and lasts from thence to all Eternity.

Of which, though we had the Tongue of Men, or Angels, it is impossible to speak to the full, and as the subject requires : O *Æternity, Æternity, How is the Heart astonish't, and the Mind swallowed up, that enters into the thoughts of it, with the state of the just, and the unjust in it, the joy and glory of the one, and the misery and torment of the other ?* both which being unexpressible, I shall forbear to enter into the description of them, and in stead thereof, onely refer you to the words of the sentences at the great day to be given upon them both : The sentence of absolution to the just on the right hand ; And of condemnation to the wicked on the left, both which, the Judge himself that shall pronounce them, hath told us before hand, and left us *in terminis* upon Record, Mat. 25. 34. &c

And first, The sentence of absolution, because that shall be first pronounc't, that the wicked on  
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Mat.  
8.11.12.

the left hand may see Heaven opened, and have a sight of the joy and glory of the Celestial Paradise, and see the just taken into it, and set down with *Abraham, Isaac, and Jacob in the Kingdom of Heaven, and themselves cast out*; that they may see what happiness they have lost, by wilfully forsaking their own mercy, and putting from them the Kingdom of Heaven offered unto them; and what happiness, joy, and glory the servants of God are arrived unto, whom they despised, to the greater aggravation of their sorrow and misery: Therefore shall the sentence of Absolution be first pronounc't in these comfortable words, *Come ye blessed of my Father, enter into the Inheritance of the Kingdom prepared for you from the foundation of the world*: Every word carries in it life and glory; *Come ye blessed ones, take possession of a Kingdom*: Who? And what are we, that the Lord should do so much for us (may they well say) as to give us a Kingdom? That's the day, of which *St. Paul* writing to the *Thessalonians*, tells them, *Jesus Christ shall be admired in all them that beleeve, 2 Thes. 1. 10.* not onely by them, but in them, by Men and Angels, to see that the Lord hath exalted his poor, humble, and despicable servants to so high honour, that he hath brought them hitherto: Then shall

Mat.  
23.34.

shall the righteous shine as the Sunne in his brightness, (Wisdom 5. 1, 2, 3, 4. in the Kingdom of their Father. *Mat. 13. 43.*

After this shall the Judge turne himself to the wicked, on the left hand, and pronounce against them the sentence of condemnation, in these words, *Ite maledicti, Goe ye cursed into everlasting fire, prepared for the Devil and his Angels: Every word full of death and terror; Goe, and goe ye cursed, and goe into fire, and fire everlasting, and fire prepared, (Isay 30. 33.) and prepared for the Devil and his Angels: for these shall goe into everlasting torments, and the righteous into life eternal.* *Mat. 25. 41.* And this is the third estate of immortal souls, and in this they shall abide for ever, without alteration, without end. And so I end my Discourse upon this Subject, in which, I may truly say with Moses, I have set before you life and death, blessing *Mat. 25. ult.* and cursing, Heaven and Hell, that so you may chuse the better, and that you may doe it in time, while remedy may be had, That you may live and not dye; that you may be blessed, and not cursed; that your Portion may be in Heaven, and not in Hell, Amen. *Deut. 30. 12.*





**I**T rests now, That I should speak something of  
the third Part of the Text, In these words,  
*For I am no better then my Fathers.*

BUT an intervenient occasion makes me inter-  
pose a few Lines for the satisfaction of some, of  
whom I heare they should say, *That in the former  
Discourse, Concerning the state of souls separated from  
their bodies, I Preach't new Doctrine ; And ask't  
whereunto it was usefull ?* Which exception hath  
two parts in it : The first, Concerning, *The new-  
ness of it.* And the second, Concerning, *The use-  
lesness of it.* To both which I must say something  
in way of Vindication. And as to the first, *The  
newness of it,* To pass by all that hath been Writ-  
ten by the Learned Schoolmen of the *Romish*  
perswasion, because they were of the *Romish* per-  
swasion, (and yet, if we should reject all that is  
written by the learned of the *Romish* perswasion,  
because they were of the *Romish* perswasion) we  
shall doe our selves as much wrong as them : but  
to wave them ; I could fill up my Page with  
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the testimonies of Learned, and holy men unexceptionable, which have declared themselves of the same Judgement in this matter, That neither the souls of the just, nor the unjust, doe immediately upon the separation of them from the body, pass into the state of their eternal being, but into a state intermediate, and different from the third state, at least in degree, in which they doe remain untill the Resurrection, and the generall Judgement: The one in Prison, the other in Paradise: The one amongst the evill Angels, the other among the good Angels: The one in the mouth of Hell it self, and in the beginnings of woe and torment in a great degree; and the other in the very entrance into the highest Heaven in bliss and joy, and happiness unspeakable, and glorious. I should make a long business of it here to cite, and to recite the testimonies of the Ancients in this matter; but to save my self and Reader that labour, let me intreat him to consult the Writings of an eminent Divine, well known and approved of in the Evangelicall Churches for Learned and Orthodox, and Professor of Divinity in the University of *Lausanna*, I mean *Bucanus*, a man as directly opposit to Purgatory and Popery, as Light is to Darknes, in

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his Common Places, Loc. 39. under the Title, *De Vita æterna*, he proposes this very Question, in these words : First, Of the souls of the faithfull :

*Anno animæ piorum nunc à corporibus separatæ perfectæ, & consummata beatitudine fruuntur ?*

Whether the souls of the faithfull separated from their bodies, doe presently enjoy perfect bliss and consummate happiness ?

Unto which, he makes this Answer :

*Satis sit nobis scire illic à discessu è corpore, spiritum redire ad Deum, qui dedit illum, Eccles. 12. 7. Esse cum Christo, Philip. 1. 23. In Paradiso, Luke 23. 43. In pace, Sapien. 3. 3. In requie, Heb. 4. 3. In consolatione, Luke 16. 25. In refrigerio, Sap. 4. 7. In securitate, Job 11. 15. In manu Dei, ut minime attingit eum cruciatus, Sapien. 3. 1. In glorificatione, Wisd. 5. 1. Thus Englished :*

Let it be enough for us to know, That presently upon the departure of it out of the body, the spirit returns to God that gave it ; that it is with Christ ; that it is in Paradise ; that it is in Peace, in rest, in comfort, in a place of refreshment, in security, in the hand of God, so that no evil shall touch it ; that it is in glory, all glorious expressions,



ons, setting forth the happy state of the souls of the Saints which they pass into, presently upon the separation of them from the bodies. But then, mark what follows, he comes in upon all this with an *adversative tamen*, notwithstanding, which in answer to the Question here proposed, hath the force of a negative, for thus it followeth :

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*Quia tamen resurrectionem corporum expectant, & fruitionem plenissimam omnium bonorum quæ Deus promisit diligentibus ipsum, non in perfecta, & jam consummata, sed inchoata beatitudine versari dici possunt. Englished thus :*

Yet notwithstanding, Because they expect the Resurrection of their bodies, and the most full fruition of all those good things, which God hath promised to them that love him, they may be said to be not in the full fruition of their perfect and consummate happiness, but in the beginning of it, or their happiness inchoated, and begun. Thus *Bucanus Com. Loc. 39. pag. 447.*

1 Cor. 2  
9.

And for proof of this, he alleageth the same Text of Scripture that I have done, *Rev. 6. 9, 10, 11. Usque quo Domine? How long Lord? how long?*

*Aquinas* brings in another Scripture for proof of this truth, *2 Tim. 4. 8. From henceforth is layd*

up for me a Crown of righteousness, which the Lord the righteous Judge shall give unto me at that day. At what day? At the day of his glorious appearing, as it follows in the same Text, *When Christ shall appear in flaming fire to render vengeance.* 2 Thes.

Mat.  
24.30.

1. 7. *When the Sonne of Man shall come in the Clouds, with power and great glory, and all his holy Angels with him:* That's the day of his appearing; At that day shall St. Paul receive his Crown, not before; till then, it is layd up for him. At that day shall those souls under the Altar, before mentioned, receive their Crowns of Martyrdome also: For the present, there were *white Robes* given to every one of them; but not the Crowns, till that day. The same also doth he affirme of the state of the souls of wicked men separated from their bodies: *Sic puniri, ut etiam reserventur in diem iudicii longe aliis asperioribus panis æternis, videlicet, in corpore, & anima cruciandi:* That they are so punished here, during the time of their separation, that they are also reserved unto the Judgement of the great day, then to be tormented in body and soul with far more sharp and grievous punishments for evermore.

But if you would see more of Antiquity in these matters, and will be at the pains of it, doe  
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but consult *Athanasius*, in an Epistle of his, cited by *Epiphanius*, Hæres. 77. And in his Book, *De Incarnatione Verbi*. St. Cyril, *De recta fide ad Theodosium Oecumenicum*, and divers others, who in their Expositions of that Text in St. Peter, 1 Pet. 2. 19. Who was put to death as concerning the Flesh, but quickned by the Spirit. By which Spirit, he went and Preach't to the spirits which are in Prison: Prove first, Christs descent into Hell: And upon the words following, That he Preach't unto the spirits, or souls detained in that Prison: As St. Jude saith of the u. 6. evill Angels, That they are in prison, and bound in chains of darknes, reserved unto the Judgement of the great day: The evill Angels, and the souls of wicked men, both in the same condition, both secur'd in Prison, both in chains, both reserv'd unto the Judgement of the great day: And it will follow by the rule of opposits, That if the souls of the Saints and Martyrs be not yet in the fruition of their perfect and consummate happiness: Then neither are the souls of wicked men in that exquisite torment, which they are condemned unto, and into which they shall be cast at the Judgement of the great day: But that there is an intermediate estate, though that very wretched and miserable, under which they lye,  
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untill that day : And, I think, this is sufficiently proved in both the branches of it by Scriptures, strong and cleer for it, and by the judgements of holy and learned men commenting upon them ; and so is a sufficient answer to the first Part of the exception, and enough to free me from Preaching *New Doctrines*, and to declare that I am not alone in this Opinion ; Of the intermediate estate of  
*Luk. 14. 15.* souls separated from the body, both of the just, and the unjust, nor walk in an untroden path, where no foot is gone before me.

The second Part of the exception lyes in this, *That it is useles* : That admitting these tenents be true, yet they are useles : It demands therefore, *Whereto they are usefull ?* To which I Answer.

*Sol.* The knowledge of them is usefull to many speciall purposes ; Particularly to these :

First, It is very satisfactory to the mind of every man (I think) that hath a soul, to know the state of it, both present and future ; yea, to know as much of it, as is knowable : Knowledge is pretious, and a great delight unto the soul ; *When wisdom entreteth into thy heart, and knowledge delighteth thy soul, saith Solomon, Prov. 2. 10.* So knowlege is a delight unto the soul, and the more high, and excellent the Object is, about which

which it is conversant, the more excellent and pretious is the knowledge. But what more high and pretious Object can there be, next unto God, and the Angels, then the spirits and souls of men? What more worthy to take up our most serious thoughts, and diligent studies, then the disquisition of those high things that doe concern them? What more satisfactory, then the attaining of them in all those things that are knowable.

Secondly, 'Tis usefull for preserving of men against Atheisme, that brutish sinne, which doth so spread it self in the world, and invaded so great a part of the Sonns of men; for though they doe not speak out plainly with their Tongues, yet how many of them say in their hearts and lives, *There is no God, nor Devil, nor Heaven, nor Hell, nor Angels, nor Spirits, nor souls of men?* and all through their ignorance of this Point, That they cannot satisfie themselves, what becoms of the souls of men separated from their bodies, through so long a tract of time, as two, three, four, or five thousand years intermediate, between the time of their dissolution by Death, and their reunion again at the Resurrection.

Thirdly, 'Tis usefull to confirm men in the assurance

assurance of the Immortality of the soul, while it informs them what becoms of it, where it is, and what it does, or suffers, where is the place of it, what the state of it, what the employments, what the enjoyments : Concerning all which, being before ignorant, and in the dark, they could not tell what to think of the souls of men, more then of bruits, of which *Solomon* takes notice, *Eccles. 3. 20, 21.* speaking in their Language, *Who knoweth whether the spirit of man ascend upward ? and the spirit of a beast descend downward ? All goe to one place, &c.* and therefore rann away in their own fancies, and vain imaginations, into divers errors, concerning the souls of men dying : Some imagining they were annihilated, and altogether extinguished : Some, that they were layd asleep, as the bodies were, till the Resurrection : Some, that they were transmigrated out of one body into another : Some one thing, some another ; in the midst of these doubtfull varieties, they began to question, whether there were any difference between the souls of men, and of bruits, as *Solomon* here intimates ; and for want of some more distinct knowledge in this matter, lived at a venture. Against all these errors and evils, the truths here delivered are a sure and soveraigne remedy ;



medy; the vain imaginations in which men rann away in the variety of their own fancies, concerning the extinction, annihilation, sleeping, transmigration, &c. of the souls of men dying, all dye before these truths here delivered, and vanish away, and mens minds are settled and confirmed in the assurance of the immortality of the souls, while they doe distinctly inform them, what becoms of them, into what receptacles they are received upon their separation, and in what severall states they pass their immortality.

Fourthly, It is usefull for admonishing of all men while they are in the body, to take care of their souls, and to provide for their future condition, to preserve them pure, that upon their separation, they may be taken up into those pure habitations, into which no unclean thing may enter, not to defile, or clogg them with sinne and guilt, whereby they may be prest down, and hindered in their flight and passage into the higher Heavens, the glorious receptacles appointed for them. Rom. 21.  
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Fifthly, It is usefull for the overthrowing of that *Limbus Patrum*, *Limbus Infantum*, and other Rooms and spacious Places in the Fabrick of the Popish Purgatory, which they have erected

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in their own imaginations for receptacles, where in they would lodge the souls of men, when they are separated from their bodies, there to remain for a long tract of time in prison, and in pain, till they be sufficiently purged and punished, except there be some extraordinary means used for the reliefe, or release of them, or for the mitigating of their pain, either first, by a multitude of Masses dayly said and sung for them. Or secondly, By the suffrages of the living, praying for the dead; from whence all these Epitaphs upon their Graves and Tombes, *Orate pro animâ*, Pray for the soul of such a one. Or thirdly, By some munificence, or eminent works of Charity done upon their account. Or fourthly, By applying unto them some of the works of *supererogation*, taken out of the Treasury of the Church, and by the Popes special favour confer'd upon them, &c. These imaginations (before the truth in this Discourse declared) fall to the ground, while it teacheth, That there is no such *Limbus Patrum* as they pretend to, nor need there any; but that their souls presently upon the separation of them, pass into the Etheriall Heavens, where they are in rest, and peace, in bliss, happiness, and glory, *that the blood of*

*Gal. 4.4. Christ shed in due time, that was, in the fulness of*  
*time,*

time, was as effectuall to the purging, washing, saving, and sanctifying of the souls of the Fathers that lived in the first generation of the world, before his coming in the flesh, as it is now, for the purging, washing, saving and sanctifying of the souls of beleevrs since his coming, and will be to the end of the world, that as to the vertue of his Death, Passion, Resurrection, and Ascension, *He was a Lambe slain from the beginning* *Rou. 13.*  
*of the world, and whose going out have been from the*  
*beginning, and from everlasting, as the Prophet* *Mic. 5.2.*  
*Micha tells us : And as the Apostle declares him,*  
*Jesus Christ yesterday, and to day, and the same for* *Heb. 13.*  
*ever.* *8.*

Lastly, It is usefull for the answering of that great question, with which we are so frequently, and so importunately urged by inquisitive people, to shew them, *where Local Hell is* : They cannot satisfie themselves where Local Hell is ; and therefore they are apt to beleeve, there is none at all : This Discourse satisfies them where it is ; for the present, *It is where the evill Angels are confin'd,* *Jude. 6.*  
*and secur'd in chains of darknes.* *It is where the*  
*souls of wicked men are imprisoned ; both reserved to*  
*the Judgement of the great day : And where that is,*  
*this Discourse tells ; and not this Discourse, or*  

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Treatise,



Treatise, but the Apostle St. Jude, *ver. 6.* St. Paul Ephes. 6. 12. Ephes. 2. 2. St. Peter, 1 Pet. 3. 19. Those places where those evill Angels, and where the souls and spirits of wicked men are imprisoned, and secured untill that day, are the Local Hell for the present. If you ask further, *Where Local Hell shall be, after that great day?* I Answer, What need you look any further for it, then the vast space containing this wretched and wicked inferiour World wherein we now dwell. You know what St. Peter hath Prophefied concerning it, with all the Elements in it, all the Creatures, and works upon it, all the visible Heavens over it, that they shall be consumed by fire, 2 Peter 3. 10. *The Heavens shall pass away with a noyse, and the Elements shall melt with fervent heat, and the Earth, with the works therein shall be consumed by fire.* Now, when these things shall be destroyed, consumed, annihilated, what need we look any further for a Local Hell then this vast space which these mighty bodies took up, when they were in being? When there shall be no Sunne to rule the day, nor Moon, nor Starrs to govern the night, nor to divide the times; there shall be no distinction between day and night, but all shall be night without day, when the Sunne shall be

no more, the Sea shall be no more, time shall be no more, the Earth shall be no more, all these visible Heavens within the reach of the conflagration shall be no more, there's space enough for the Local Hell so much enquired after. I have described to you before the present Hell, the Prisons in which the evill Angels, and souls of wicked men with them are secur'd unto that day, and so are already in the beginnings of that Hell and torment into which then they shall be plung'd, and sent, with an *Ite maledicti*: But that's the day, of which St. Jude speaks, *Unto which they were reserved*, when the sentence shall be executed on them to the full, and they shall be cast into the extremity of torment in the Lake of everlasting burnings; and that's the Hell, the general Hell, the Local Hell, so much enquired after, we need not goe farr to seek it.

There are two plausible Objections against this Opinion, which seem to thwart this, *That this inferiour world wherein we now dwell, is to be the place of General, and Local Hell, after the dissolution of it by Fire*

1. The first is this, *That this world shall not be then consumed, but onely purged, and refined by that Fire, the substance of it still remaining.*

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2. The second this, *That though it should be so; yet there shall be another world newly created in the roome of it, out of St. Peter, 2 Pet. 3.<sup>13</sup> 10. Nevertheless, we look for new Heavens, and a new Earth, according to his promise, wherein dwelleth righteousness.*

To the first, I would desire you to consult *Conradus Vorstius* upon this Text of *St. Peter*, who urgeth twelve other pressing Texts of Scripture for the utter abolishing of this lower world by the conflagration at the last day: which are seconded by the consent of many Fathers also, *Cominuentur in nihilum*, (saith *St. Jerome*) they shall be battered into nothing. *Annihilabuntur*, (saith *St. Hilary*) they shall be annihilated: *In nihilum redigentur*, (say the recognitions of *Clemens*.) But to goe no farther then *St. Peters* own words in the Text and context, they bear it cleer enough for the Abolition, not the purgation of this world by the conflagration: For doth he not say punctually, *ver. 7. That the Heavens and Earth which are now, are kept in store, and reserv'd unto fire against the day of Judgement?* And doth he not say plainly, *ver. 10. That accordingly, the Earth, with the works therein, shall be burnt up?* not barely burnt, but burnt up. Doth he not come to particulars,



particulars, and shew, Those great bodies shall be destroyed, the Heavens shall pass away with a great noyse, and the Elements shall melt with fervent heat, the Earth burnt up? And ver. 12. That all these things shall be dissolved: But dissolution doth not mend a Fabrick, as Serrarius well urgeth against Suarez, in this case. And ver. 13. That we are to look for New: Put all these expressions together, They are reserved, and kept for Fire: They shall be burnt up: They shall pass away with a great noyse: Melt with fervent heat: Be dissolved; and all this while, and amongst them all, not one word of Purgation, Purifying, or Refining, or Reserving the substance of it: It is clear, St. Peter himself speaks not of a Refining, in respect of the qualities; but an utter abolition of the substance it self of this old world: As the Pageant being finished, the Stage is taken away: So all the Tragedies which are Acted upon the Stage of this world, being ended, the Stage shall be pulled down, broken in pieces, burnt with fire, as an Engine or Fabrick of which there is no more use, it shall be no more.

But what shall we say to the other Objection, rayised out of the words of St. Peter, ver. 13. But we look for New Heavens, and a new Earth, according

according to his promise, wherein dwelleth righteousness.

Which words seem to import, That though this present old World shall then be dissolved, consumed, burnt up; yet (if there do not spring up (as a Phoenix) out of the Ashes of it another World, yet) God will Create another new world in the room of it, and then we are but where we were, in respect of the space, and place, and room we should have for Local Hell, these New Heavens and Earth will take it up.

To this I Answer, That indeed, we doe look for new Heavens, and a new Earth, according to his promise, and according to St. Peters words, and shall enjoy them too, and dwell in them. But what are those Heavens? but those highest Heavens, the Cælestial Paradise, the glorious habitations of the Saints, and of Gods Elect, which he hath prepared for them from the beginning of the world, and into which he will receive them at that day, when he shall say unto them, *Venite benedicti*: Come ye blessed, enter into the Kingdom prepared for you from the beginning of the World: and these are called New; not in respect of their new making, but in respect of our new taking possession of them (by a most happy change) for  
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Mat. 25.  
34.

our new habitations : So that, New Heavens, and New Earth, in this place signifieth no more, but a New Habitation, farr more glorious then this that we now have in this lower world ; that as now, the Earth under us, and the Heavens over us, are the place of our Habitation ; so, after these shall be destroyed, that we may not fear we shall want a Habitation, he tells us, We shall have another, and a better Habitation, farr more excellent and glorious then this is, which in allusion to these, he calls, *New Heavens, and New Earth* ; to make us know, we shall be no losers by the change : And for this Exposition, I might quote you Authors enough, *Irenæus, Hilary, Hypolitus*, and others : But I will cite you a whole Library of Fathers and Schoolmen, and all in one, who was himself a living Library, I mean, the late Learned and Reverend Lord Bishop of *Worcester* Dr. *Prideaux*, *Regius Professor* in the University of *Oxford*, and *Rector* of *Exeter Colledge*, in which I lived under his Government some years : He Preach't at the Court upon this very Text, *1 Peter 3. 13.* his Sermon is in Print, and Intituled, *The Christians expectation* ; where all along he proves, *The New Heavens*, here mentioned, to be no other, but the *highest Heavens*, appointed for the Ha-

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bitations,



bitations of the Saints in glory.

But what need we trouble our selves to search the Libraries of the Fathers and Schoolmen, to ask their Judgement and Consent in this matter? St. Peter himself has cleared the Point in question to our hands, That the *Heavens* in the Text, though here called *New*, can be no other, but those glorious Heavens above, now in being: For thus he further commendeth them to us, *That they are Heavens, wherein dwelleth righteousness*: he doth not say, *wherein shall dwell righteousness*, in the future; but, *wherein now dwelleth righteousness*, in the present Tense. We cannot say of Heavens hereafter to be Created, *That righteousness now dwelleth in them*, before they are in being: But the Apostle saith expressly of the Heavens *which we look for, That righteousness now dwelleth in them*; therefore they are now in being, long since Created from the beginning. That which is in expectation, and the newness here mentioned, is not to be understood in respect of the making of them, or the future being of them, as if they were not yet in being; but in respect of our entrance into them, our taking Possession of them, and Habitation in them, so they shall be *New* to us. I know there are of

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the other Opinion, not a few, for the *New Creation* of a New World, New Heavens, and a New Earth in the room of this present World, when it shall be abolisht and dissolved. But see how weakly they prosecute that fancy, when they would confirme themselves, and others in it : They tell us of what excellent use it shall be : As first, For a Monument of what hath been. Secondly, For a receptacle of such as had deserved neither Heaven nor Hell, such as they thought were not capable of the one, and they thought it pittty they should be condemned to the other ; such as Infants, dying without Baptisme, Idiots, and ignorant people, that wanted capacity to understand the truth ; honest moral men, which never had the way of Gospel-salvation made known unto them, such as *Plato, Aristotle, Plutarch, Cato, &c.* Thirdly, That it might be an out-let, or as it were, a Country House for the Saints and Angels to come down into, where to solace themselves for their recreation, and the like ; all but *Rabbinical* fancies, and *Jesuitical* surmises, without any ground any where, but in their own imaginations : As if the Lord had not room enough wherein to dispose of his Saints and Angels, and all his re-

*Isa. 65.*  
17.

34.  
Act. 15. 18.

specifically, except he should make another New World to entertain them in. Whereas our Saviour tells us, *Their receptacles were prepared for them from the beginning of the World, Mat. 25.* Known to the Lord are all his works from the beginning: and he will not have so many supernumeraries in the end of the World, as that the Fabrick made in the beginning for the reception of them, should not serve the turn. But to satisfy the doubtfull in this scruple, let it be well minded what St. Peter saith further here in this Text, *We look for new Heavens*, not for a *new Heaven*, in the singular, but for *new Heavens*, in the Plural number: By which it appears, there are more Heavens then one in the World above for the Lord to dispose of his Saints and Angels in; a justification to what I have said in the former Part of this Treatise, wherein I affirmed, *That there are more Heavens then one above the Starry Firmament.* I named two between it, and the Empyrean, or fiery Heaven, where the Throne of God is; And who knows how many more there may be? Let no man object against this, what St. Paul sayes of his *Rapture into the third Heaven*, and therefore there are no more, that doth not follow; a man is taken up into a third place;

2 Cor. 12. 2.



place ; therefore there is not a fourth, nor a fifth : It would follow rather the contrary, that there were : For, *Non dicitur primus, nisi in ordine ad secundum* : A first is not said to be so, but in order to a second, and so forward ; *In numeris ordinalibus*, in numbers of order, till you come to the last. I say farther, that in such accounts, a respect is to be had where you begin to number, according to which, the same place may fall in account to be first, or second, or third, or fourth. Thirdly, The Heavens are said to be more, or less, as they are distinguished and divided. So *Aristotle* numbers but eight, *Ptolomy* nine, *Purbacchius* ten, *Maginus* eleven ; and this distinction they make from the distinct motions they have observed in the wandering and fixed Starrs. Our Christian Divines generally number but three, and that from Saint *Paul's rapture*, mentioned before : Yet a Reverend and Learned Bishop of ours, I mean, Bishop *Bilson*, in his Survey of *Christs sufferings*, numbers four, and that fourth to be that which is called, *The Heaven of Heavens* : For, *That Christ is said to have ascended farr above all Heavens*, Ephes. 4. 10.

Thus you see, here are great varieties of Opinions touching the number of the Heavens, and  
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the Cælestial Orbs : And yet in the midst of all this variety, the difference is not so great, but it may be fairly reconciled, so as there shall be found no contradiction at all betwixt them : as thus, Be they as many as they will, they may all conveniently be divided, or sorted into these three Heavens, or compages of Heavens (if you will ;) The Aërial, the Syderial, and the Ethereal Heavens : Under the first of these, is comprehended all that space, which from the Earth upwards, reacheth unto the Moon, the lowest of the Luminaries of Heaven, Fowles flying in it, are called, *Fowles of Heaven*, Mat. 6. 26. Under the second, is comprehended all those Orbes and Spheares wherein the Starrs are placed, whether the fixed, or the wandering Starrs : The Starrs are called, *Starrs of Heaven*. And under the Third, is comprehended all that infinite space, which is above the Starry Firmament, and the Sydereal Heavens, be it never so great, or the Heavens in it never so many : And so in this three-fold division of the Heavens, into Aërial, Syderial, and Etherial, we shall easily reconcile Astronomy, and Divinity together, the Mathematical Account, with the Theological. In it St. Paul may find his *third Heaven*; Bishop Bil-  
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son his fourth ; *Aristotle* may find his eight ; *Ptolomy* his nines ; *Purbacchius* his tenn ; and *Maginus* his eleven ; and neither of them wrong other in the reckoning, so they seek them while they are there in being ; but that must be before the conflagration here in this Text Prophefied of by *St. Peter*. For in the great burning here spoken of, the two former, the Aërial, and the Syderial Heavens, with the whole compages of them, will be destroyed, burnt up, dissolved, they all fall under the fury of the Conflagration. *St. Peter* hath exprest the manner of it in Tragical expressions, filling the heart with terror and astonishment to think on : The burning of a House, a Towne, a City, is a lamentable sight. At the burning of *Jerusalem*, and the Temple, *Titus* himself, (which was the executioner of it) lamented greatly, and was sore grieved, and troubled at so lamentable a spectacle. But what was that, in comparison to this, not so much as the burning of a Cottage in comparison of it self ? The burning of *Sodam* and *Gomorrhah*, *Gon.* *Admah* and *Zeboim*, four Cities in the Plaine, <sup>12.24.</sup> with fire and brimstone from Heaven, was a <sup>25.</sup> *Dec.* Type of this burning, but slenderly represent- <sup>29.23.</sup> ing it, as so many bonfires to a mighty burning.

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The Prophet *Isaiah*, fore-telling the horrible destruction of the King of *Assyria*, shadows it forth under the Type and Title of *Tophet*, or *Hell*, *Isay* 30. 33. in terrible tearms, as before remembred, *For Tophet is prepared of old : yea, even for the King it is prepared*, (meaning the King of *Assyria*, which in his close siege against *Jerusalem*, lay there with his Army, and went off with the loss of one hundred fourscore and five thousand men) *he hath made it deep and large : the pile thereof is fire, and much wood : the breath of the Lord, as a streame of brimstone, doth kindle it.* This *Tophet* was a Valley on the South side of *Jerusalem*, (*Josh.* 18. 16.) in which the Idolatrous *Jews* did burn their Children in the fire, *to offer them up in sacrifice unto Moloch*, contrary to the expresse command of God, *Levit.* 20. 2. It was called *Tophet* from *Toph*, which in the *Hebrew* signifieth a *Drumme* ; from whence *Tophet* the diminutive of it, signifying, a little *Drumme*, or *Tabret* ; because, while these Children were burning, the Idolatrous Priests beate upon these Drumms, and played on these Tabrets, partly for the solemnity of the service, and partly to drown the crying, and shrieking of the poor Innocents in the flames : It was the Land of one  
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*Hinnom*, therefore called, *The Valley of Hinnom* :  
And in the New Testament, *Gehenna*, and taken  
for Hell, *Matth. 5. 22. Matth. 8. 9. Josiah* had  
such indignation against this Idolatrous place,  
that in his great Reformation, *2 Kings 23. 10.*  
He defiled it, he made it the very sink, and dung-  
hill of the City, a place for the execution of  
Malefactors, and where those which were denyed  
burial, were cast out, and lay unburied, a place  
where to carry and cast all the noysome Carrion  
of the City, where the Foules of the Ayre, and  
the beasts might prey upon them ; yet, for fear  
they should corrupt the Ayre, and cause infecti-  
ous diseases ; there were continual fires kept al-  
wayes burning, to consume the bones, and putri-  
fied Carkasses, whether of men or beasts, which  
were cast out there : And for the loathsomness  
of the place, and the continual burnings in it,  
it was called, *Gehenna, Hell, and Hell fire* : Unto  
which, it is probable our Saviour alludes, when  
describing *Hell*, he saith, *The Worme never dyes,*  
*nor the Fire never goeth out* : The Worme that is  
bred out of those putrefactions, which farther  
gnawing, causeth farther putrefaction, never cea-  
seth to administer matter of burning to the  
fire, nor the fire ever goeth out, or ceaseth to  
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*Matth.*  
*12. 44.*

Dan. 3. 19.

feed it self upon it: Yet, as there are divers degrees of heate in the fire, and the fiery furnace into which the three Children were cast, was heat *seven times hotter, then at other times*: So it is cleer by the Scriptures, *That the torments of the damned, are not all equal.*

Luk. 12.  
47. 48.

We reade of the servant, *That knew his Masters will, and did it not*: And of another, *That knew it not, and did it not.* The former was to be beaten with many stripes: The latter was to be beaten too, but with fewer stripes. The Stoicks were farr out in their Moralls, when they taught; *Peccata esse æqualia*, That all sinns were equall. Our Saviour his exposition of the sixth Commandement, hath taught us otherwise, *Matth. 5. 22.* when he saith, *That whosoever is angry with his brother unadvisedly, shall be in danger of the judgement: and whosoever saith unto his brother, Racha, shall be worthy to be punished by the Councel: but whosoever shall say unto his brother, Thou fool, shall be in danger of Hell fire.* Where under the forme of these three Courts among the Jews: First, The Court of Three, or the *Triumviri*, here called, *The Judgement*, which had the hearing and punishing of smaller matters. Secondly, The Court



Court of three and twenty, here called, *The Council*, which had the hearing and punishing of crimes of a higher nature. And thirdly, Of the highest Court of all, consisting of three-score and eleven, which they called their *Sanhedrim*, which Judged the highest matters, and punished by death it self, whether by hanging, beheading, stoning, or burning in *Gehenna*, before mentioned; he clearly sheweth, that there are great differences of sin, and sinners; and so there shall be also of punishments proportionably, under which the damned shall be held, and tormented in Hell for evermore. Unto which, the enlargement of *Tophet*, by the destruction of this world, in the great Conflagration, shall be much conducing, in giving convenient roome for it. And as the punishment, and torment of the damned in Hell shall be of divers, and different measures, and degrees; *Potentes potentèr cruciabuntur*: Mighty men, shall be mightily *Ista. 5.* tormented; so, that the joy and glory of the *15.* Celestial Inhabitants, shall be as different, in measure and degree, is clearly revealed in Scripture: *They that be wise, shall shine as the brightness of the Firmament, and they that turn many to righteousness, shall shine as the Starrs for ever*

and ever, Daniel 12. 3. Which Saint Paul in  
1 Cor. 15. further confirms, and more clearly  
explicates this, *There is one glory of the Sunne,  
another of the Moon, and another glory of the Starrs:  
for one Starr differeth from another Starr in glory,  
ver. 41.* And then, to prevent all mistakes,  
and disputes about it, he applyes it to this very  
purpose, *verse 42. Even so is the Resurrection  
from the dead.* And to this doth this Text of  
Saint Peter well agree, where it sayes, *We look  
for new Heavens,* in the Plural Number, (who  
knows how many) *Ethereal Heavens,* but he  
that made them? but Heavens they are,  
therefore more then one, and this necessary  
for two Reasons.

First, For the vast spaces that are required to  
dispose of the Cælestial Inhabitants in, spaces  
which no man can measure for multitudes, which  
no man can number.

Secondly, For the orderly disposing of them  
in those Heavens according to the dignity, and  
glory; the purity and holiness of those that  
shall be placed in them. *For as one Starr; so,  
one Heaven, differeth from another in glory. In  
my Fathers House are many Mansions: those  
Mansions not of equal beauty and magnifi-  
cence;*

cence ; variety of Mansions, for variety of Inhabitants : To some are reserved Crowns, to other Laurels : Some are clothed in White, the immediate *pedissequæ* of the Lambe, which follows him wheresoever he goeth : Others attend at a farther distance. In the second and third Chapters of the *Revelation*, there are seven several rewards assigned, *to them that overcome*. In the nineteenth of Saint *Luke*, we see, upon the Account given by the servants of the improvement of the Talents committed to their trust, *One is made Ruler over ten Cities : Another over five* : every one hath his reward (according to his care and faithfulness) proportioned unto him. But what need we multiply words, in a case so cleer : Consider but the present state of the Cælestial Inhabitants, the holy Angels, now in glory ; and from thence, you will easily collect, what the state of the Saints shall be after the Resurrection : You will finde them distributed into several Classes, or Orders of Angels, in dignity and glory, one above another : For we reade of Angels, and Arch-Angels, of Cherubims, and Seraphims, of Thrones, Dominions, Principalities, Powers, &c. all which are so many Orders, and severall Degrees of Angels

Rev. 3. 5.

17. 26.

12. 21.

u. 17. 19.

Jude. 9.



Angels excelling one another in dignity and glory. And if there be such gradual distinctions now, of the Angels divided, and distributed into so many Orders, one above another in the Cælestial Hierarchy; certainly much more must it needs be so, after the Resurrection, when the number of the Cælestial Inhabitants shall be so infinitely augmented by the access of all the Saints, and elect people of God, which have been from the beginning of the World, and shall be to the last man that shall stand upon the Earth at that day. And it were strange, That all these should be limited to one Heaven to be disposed in, which is all that some of you seem to allow; but that Saint *Peter* hath better inform'd us in the Text, when he sayes, *We look for new Heavens*, Heavens in the Plural, Heavens enough for the Creator to dispose of all his people in, and to sort them so, as that they shall all be in those Heavens, which are most convenient for them, and suitable to them, and for them to be Inhabitants in, and all these new too; not because then newly Created, but because we shall then newly take Possession of them, and so they shall be new to us; not in themselves, *For they were*  
Created

*Created of old, from the beginning, from the foundation of the World. Let our Saviours own words, giving possession of them, satisfy, and silence all further dispute, or questionings in this matter, Matth. 25. 34. with which, I shut up this Discourse, Come ye blessed Children of my Father, enter into the Inheritance of the Kingdom prepared for you from the foundation of the World.*

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**FINIS.**

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